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CARLYLE ASSERTED

a magnificent truth when he wrote, "The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by."

You give yourself to what you love; you connect yourself to what you bless.

Loving God, you give yourself to Him; blessing God, you connect yourself to Him. God is the entire goodness, the entire capability, the entire wealth. The entire goodness, the entire capability, the entire wealth become yours when you love and bless God.

What loves you gives itself to you; what blesses you connects itself with you.

God loves you, therefore He places Himself at your disposal; God blesses you, therefore you use Him.

A thing cannot be separated from its intrinsic virtues. If you have failed it is because you have tried to separate the virtues of God from their outcroppings in life.

Consider: What are you trying to do with God?—*I. O. S.*

DIVINE LOVE

A Soul Meditation for the Healing of Mind, Body, and Affairs

By FRANCES W. FOULKS

DIVINE love, the affection of the Creator for His created—tender, infinite, immeasurable, and unbounded—is from everlasting to everlasting, a purifying, protecting, renewing, and prospering power, ever accessible to me, always seeking me, constantly drawing me. Divine love contains my dearest desires and it is always ready and willing and able to fulfill them, to give to me in overflowing measure all that I need whenever I need it. In divine love—creator, healer, giver—I live and move and have my being; no power, no person, no principality can separate me from the love that the Christ holds close within me. Divine love is a banner over me, protecting me; a messenger before me, preparing a plain and a joyous and a successful way; a magnet within me, attracting to me its like; a great and shining light in my soul, blessing all in my world. Divine love fills my mind, dissolves all false ideas, and cleanses my consciousness of all past error impressions and of all thoughts of hard conditions. Divine love thrills and vitalizes my body, neutralizes all false accumulations, lubricates my joints, harmonizes and renews my organs, and gives to me the freedom of action of Spirit. Divine love nourishes me with its own rich substance and clothes me in its own beauty and wealth. Eternally I am one with divine love.

O thou Father-Mother God, because from the be-

ginning I have ever been Thy beloved, because Thou hast loved me with an everlasting love, continually there has been between me and Thee a band of love that nothing could sever. No matter how far I have strayed, no matter how far I have wandered into bypaths, no matter how deeply I have become entangled in the nets of materiality, always Thy heart's love has tugged at my heart, so that I have been restrained and drawn back into Thine infolding love. Thus only, in my blindness and my willfulness, have I been kept from destruction and from annihilation. Now I come to Thee, O Love Divine, to surrender the sense man, my human self; take me and remold me according to Thine own beauty and loveliness, Thy selflessness and holiness. In Thy love I sink my emotions, my desires; with the purity of Thyself cleanse and lift them into higher aspirations, nobler impulses. Fill me with the all-absorbing love of Jesus Christ, that it may be in me as a consuming fire, utterly destroying all dross, wiping from my heart every atom of hate, of criticism, of condemnation, and of resentment. Let me abide in the Christ love until there is no longer in me any spirit of unforgiveness or any unforgiven sin. Let me express in patience, in tolerance, and in kindness to all in my world. Let me continually see through Thine eyes of love until I discover the Christ in my brother, the Creator in all His creation. Let me feel Thee and hear Thee and see Thee and know Thee, O Love Divine, until the whole of me, mind, body, and environment, is redeemed and lifted up to express Thy glory. According to the richness of Thy love for me let it also be in me, that I eternally may be conscious of my oneness with Thee, and express Thy love divine.

CONSCIOUS AND SUBCONSCIOUS MIND

By CHARLES FILLMORE

WE ALL are well acquainted with the conscious mind. Through its use we establish our relations to the outer realm and recognize our individual entity. Indeed, there are some who claim that the conscious mind is the only mind. They simply are holding that a country, which thus far has not been discovered, is nonexistent. Of such as these Cardinal Newman spoke when he said that they "are only possessed by their knowledge, not possessed of it." In due season they will awake and respond to the call of Spirit to "come up higher."

The subconscious mind is the vast silent realm which lies back of the conscious mind, between it and the superconscious. To one who does not understand its nature and its office it is the "great gulf fixed" between his present state and the attainment of his highest desire, his good. The subconscious may be called the sensitive plate of mind. Its true office is to receive impressions from the superconscious and to reproduce them upon the canvas of the outer mind, conscious mind. Man, however, having lost the consciousness of the indwelling Father as an ever present reality, has reversed the process and impresses the subconscious from the conscious mind. In this way the former is made to register impressions both of good and of evil, according to the idea held in conscious mind at the time the impression is made. Since it is the purpose and nature of the subconscious mind to reproduce, or throw upon the screen of the conscious the exact impression which it has received, the conscious mind thus is made to express two sets of opposing ideas. No enduring structure can be built while this state of affairs continues. "A double-minded man, [is] unstable in all his ways."

Man must return to his Source, the superconscious

mind, and let its clear light flood his whole being with Truth. He must lay aside forever the idea of serving two masters and look to one Master, even Christ, the superconscious mind. Jesus Christ said He came not to destroy the law, but that the law through Him might be fulfilled. It is the mission of every one born into the world to fulfill the law of Being, and this can be done only by working from cause to effect.

"Be subject therefore unto God . . . Draw nigh to God, and he will draw nigh to you." It is a comfort to know that each of us, alone, does not have to make the entire journey back to the Father. When the prodigal son returned to his father, "while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." The superconscious is ever ready to pour forth divine blessing, quick to respond to the call of the conscious, which it meets on the middle ground of the subconscious. Spirit is omnipresent, but man has hedged himself about by a world of illusion of his own creating, and through its mists he cannot see the Father, or catch the light from the superconscious. Jesus came to give us conscious control of the intelligence and the power necessary to dispel these mists, in order that "the true light, *even the light* which lighteth every man, coming into the world" might shine full upon us. Thus we see that the superconscious sends its rays of intelligence and power first into our conscious minds, and through their influence we are led to seek the kingdom within, where all things are added to us.

The superconscious mind is the image and likeness of God. It lifts up, or regenerates, both the subconscious and the conscious, transforming them into the divine likeness. The conscious mind must be faithful during this transformation. It must look ever to the superconscious for all direction and instruction. It can

of itself do nothing with assurance; its access to Divine Mind is through the superconscious.

The subconscious exists for the benefit of the conscious mind and, unless regenerated, it continually thwarts the efforts of the conscious, so that we cannot do the things that we would. The subconscious sometimes is called memory. One whose subconscious mind has not been trained systematically, or awakened, is often heard to say that he has a poor memory. Sometimes he tries in vain to recall a word. "I know it as well as I know anything," he says. "It is at the end of my tongue." Some time later, perhaps when there is no longer any necessity or desire to recall it, the word comes to him. The subconscious has reproduced the word, but its response has been slow.

The subconscious can be trained to work systematically and reliably, but the conscious mind must be faithful and consistent in its loyalty to the superconscious. For five years a stenographer used the sight method of typing. Then the advantages of the touch system (writing without looking at the keys) were impressed upon her and she desired to change systems. At first she did not believe that it could be done, because she was so used to the other way and was engaged in active work, leaving no time for practice. The desire continued, however, and before long an opportunity came. She obtained a position where there was leisure for practice. Daily association with an enthusiastic student of the touch system was also given to her and she was encouraged in every way. For about six months she devoted her conscious mind to remembering the keyboard and to controlling the movements of her fingers; at the end of that period her subconscious mind was so impressed by knowledge of the right movements and positions of the hands that it regulates them now of itself. "Thought is quicker than vision," was her motto during the tedium of practice,

and it has proved true. If she strikes the wrong key she knows it instantly without having to look at the copy, and she has been heard to say that her fingers express her thoughts much better than her tongue, because they have had so much attention and such persistent drill. Of course the fingers can do nothing of themselves, because mind is the only actuating power.

The subconscious mind is also known as the heart, and the many references to it in the Bible show that its nature and office were well understood by the writers of Scripture. The admonition, "Keep thy heart with all diligence; for out of it are the issues of life," shows the importance of the proper development of the subconscious mind. Man cannot, however, keep his heart or control the subconscious mind, without the aid of Spirit. The superconsciousness reaches to the depths of the subconscious and sets free the energies bound in error thought; man then can reach and mold the subconscious easily, in harmony with divine ideas. The regeneration of the subconscious is not the work of the conscious mind, but of the superconscious mind acting in harmony with the conscious. The Spirit of God, speaking through Ezekiel, commands, "Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit." This command is to the conscious man, or mind. But later he says, "A new heart also will I give you, and a new spirit will I put within you," thus signifying that the whole mind must be embraced in the regeneration. There must be perfect coöperation of the three phases of mind in order to produce the perfect whole. "I, Jehovah, search the mind . . . even to give every man according to his ways, according to the fruit of his doings" (Jer. 17:10). "Purify your hearts, ye doubleminded," says James. We do this when we turn our conscious attention within and the pure ideas of the superconscious come forth to meet our call. "He that is joined unto

the Lord is one spirit." (I Cor. 6:17). So when we seek the superconscious and make conscious connection with it, we harmonize all the forces of mind and body; we lift up the subconscious until a complete, conscious unification of the three phases of mind is effected and we become established "in singleness of . . . heart." We can say with the Psalmist, my "heart is fixed, trusting in Jehovah." We do not fear anything that may come, for we know that we draw upon the divine ideas in the Father Mind, and that whether they be love, wisdom, substance, strength, life, order, or something else, all are good.

THE MAN AND THE SUPERMAN

While man reasons out the happenings of life,
The superman touches the cause of each cause.

While man looks at the outside of things,
The superman knows the secret of their nature.

While man sees form and feature in another,
The superman sees through the soul of man.

While man depends solely upon external sources,
The superman works with the power of his will.

While man cannot manage his own affairs properly,
The superman masters the affairs of the world.

While man gets the reward and punishment for his deeds,
The superman rises above heaven and hell.

While man becomes subject and surrenders to mortality,
The superman lives for ever, unconquered by death.

—*From the Persian; reprinted by Philadelphia Unity Calendar.*

LOVE

By Wm. T. Cotterill

HEN they have proved material means to be of no avail, men have turned pleadingly, and usually with sincerity, to their highest concept of God for aid, but often they have not found the comfort or the guidance for which they had hoped. In such cases God has seemed to be far away. Jesus Christ taught that God is not some far-off, mysterious Being, but an ever available, tender, loving Father. John had been a student of the Master's for some years before he first promulgated the truth that "God is love." We owe to John a debt of gratitude for his faithful, loyal obedience to the teachings of the Master, as well as for the comprehensive way in which he stated the truth about God. God is love, and when we dwell in love we dwell in God and are under His protection and His guidance. Dwelling in love, we are free from pride, hate, jealousy, and resentment.

Dwelling in love we can know no fear, no doubt, no worry, no disappointment, no discord, but only harmony and health. Sorrow and trouble of every kind have resulted from failure to understand the simple teaching of John that God is love. Many have thought that love is only an attribute of God, instead of knowing that love or God is the only power and only creator, the father of all that is good.

Some believe and teach that God is a mighty king who loves and hates. To know the Truth that is to make us free we must believe the teaching of John, who knew that every unselfish desire that comes to us is God (divine love) speaking to us as He spoke to Moses, to Abraham, and to others. Ezekiel pointed out that love is the fundamental of all that is worth while. When Peter told Jesus that he loved Him, the

Master's answer was to the effect that he should love others also. True love is never less than lovely. To love our neighbor we must love God. The light of the love of God is ever shining around us, but if the shutters of egotism, self-love, and malice are closed fast within us it cannot penetrate them. Let us try today to open those shutters. This is not the work of a moment and it may demand considerable effort on our part; but when the light is allowed to stream through we are encouraged to greater effort, for nothing can in reality separate us from the love of God and the love of our brother man.

Understanding of the fact that we are indeed sons and daughters of God gives us a larger sense of the love of God. For those who realize this sonship, appetites and passions are overcome; beliefs of disability, of lack, and of limitation are replaced by ideas of power, of plenty, of health, and of all that is needful; selfishness gives place to unselfishness, unforgiveness to charitableness and forgiveness; sorrow gives place to joy, and despair to hope. Thus is mortality put off and immortality brought to light.

Suppose that, while endeavoring to reflect love, we meet with indifference, disdain, or even ridicule, what then should we do? Should we retaliate with harsh words, with condemnation? No, for as true followers of the Christ we should even do good to our enemies. If we love our enemies we can truthfully say that we have no enemies, for we formulate our enemies in our own thought. If we love them, our wrong thoughts concerning them are dispelled and we have no enemies. If we speak the truth in love our message can never be misunderstood or misconstrued. The Scriptures say that we should love God because He first loved us. Should we not, then, love our neighbor, whom God loves also? Nehemiah, in gratitude, tells us that God is "abundant in lovingkindness." It

can be readily seen that if we recognized the true nature of kindness and love, as derived from God, we should try to express them more understandingly. God has always manifested His love to the world through His servants, through those who love Him. Kindness is demonstrated and the Golden Rule obeyed, when we see everywhere the ideal man instead of the demoralized opposite; when we, silently for the most part, appeal to the good in man, however much obscured it may seem to be. Such is true charity. Christ Jesus did not condemn the adulterous woman; with infinite tenderness He merely bade her not to repeat the offense. Harsh words would have been useless; the woman saw the love that He reflected, and it healed her.

We can sometimes reflect love through sympathy, but it must be genuine, kindly, uplifting sympathy. The right idea of sympathy is inseparable from Christianity. The Master stressed this point when He gave His hearers the parable of the friendly Samaritan who tenderly cared for the man who had fallen among thieves. Finishing the parable, He commanded, "Go and do thou likewise," which is to say, "Show the same practical sympathy to those who are in need of the Truth which certainly heals our sorrows and increases our joys."

A wrong sense of sympathy is a deterrent and does not alleviate trouble. We must forgive to love truly. David tells us that God "forgiveth all thine iniquities" and "healeth all thy diseases." Our bestowal of a right sense of sympathy helps our neighbor to rise, and is the greatest comfort that we can bestow on him.

The opposite of love is fear. To most persons fear is a mystery; too many accept its tyranny and bow down to it. By doing so they limit their activities; through its so-called domination they curtail their usefulness. We are assured, however, that fear can be overcome with Truth, for it is a state of mind, and

God neither makes nor sanctions fear. Paul declares, in the second epistle to Timothy, "God gave us not a spirit of fearfulness; but of power and love and discipline." John, the beloved disciple, tells us that "perfect love casteth out fear." Keeping in mind these two Scriptural declarations, we shall know that this tyrant in our consciousness is conquerable. We must first become acquainted with the perfect love referred to by John in order to master the sense of fear whenever it presents itself. Perfect love comes from a perfect creator, a creator without limitation or variableness. Conscious of the power of divine love and acknowledging its perfection and omnipresence, we destroy fear. Because we are made in the image of God (divine love), fear can have no influence unless we acknowledge it; if we sanction its presence we are casting out God. Thoughts of fear do not proceed from God, but from the so-called human mind. Working from this standpoint and learning to manifest perfect love in thoughtfulness, true sympathy, and tenderness, one increases courage and conquers fear, for which one can never cease to be grateful.

Love, being the greatest thing in the world, demands our attention, and we should contemplate it, desire it, and possess it. Wherever we may be, love can be relied upon to relieve any discordant condition and to smooth the way. Divine love blesses every one and everything that the thought of man embraces. By our attuning our hearts to the God who is love, our lives will brighten and we shall become more lovable and be more loved; for love is supreme. To cast out opposing thoughts and to admit only loving ones, we must obey the admonition of Paul: "Finally, brethren, whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things." Thus we shall dwell in God, who is love.

HOW MY SON WAS HEALED OF EPILEPSY, THROUGH GOD'S LOVE

A Mother's Account of Her Son's Healing

PERHAPS no one, except the mother of an afflicted child, can understand the anguish that I suffered every time I looked at my little son's twitching face and his weak, puny body. No one except the mother whose child has been snatched from the jaws of a fate such as awaited my child can realize the prayer of thanksgiving that comes into my heart now every time I look at my son's ruddy cheeks, his clear eyes, his sturdy boyish form, entirely free from the trouble that was with him for years, from his birth until the time of his healing.

For a few weeks after his birth Lyle seemed to be like any other child, except that he was unusually quiet. He never cried except at rare intervals; he would lie in his bed without a murmur. Nothing that was done to him seemed to arouse any complaint from him.

Lyle was only a few weeks old when I noticed a twitching of his right eye, which rolled in its socket. The pupil of the right eye was much larger than that of the left eye. He was subject to what at that time I thought to be spasms.

When he was about three years old he became at times very nervous and irritable and would fly into sudden fits of anger. These fits of anger and the spasms became so bad that I called in a doctor. He told me that they were epileptic fits. I asked him if there was anything he could do to overcome the condition; he said that he knew of no cure and he gave me no hope that anything could ever be done to help the child.

When Lyle was about four years of age we took him to a chiropractor. Lyle took about 150 treatments. For a time the fits stopped, but the twitching of the muscles grew worse; in fact, the twitching began to ex-

tend down into his shoulder. His face was pale and his eyes were dull; his whole body had a lifeless appearance that was terrible to behold.

He was having two or three fits every night, and sometimes also during the day if he became excited or angry. The twitching of his face was growing steadily worse. He had started to attend school but the teacher complained about his condition, saying that it made her so nervous she could not bear to look at him. His school life, therefore, was becoming a great problem and we did not know when we might have to take him out of school.

Then I asked Mrs. C——, a Truth healer, to treat him. She had treated members of our family with such perfect success that I felt sure she could do something for Lyle, but I hesitated to let her know his true condition. However, his trouble was getting desperate and I knew now that nothing but God's healing could possibly help him. Lyle himself, child as he was, sensed the fact that God could help him and he had the perfect faith of the little child that Mrs. C—— as a healer would be able to do what the others could not. Just the night before I asked her for help he had an unusually hard fit and as he came out of it he looked up into my face and said, "Mamma, you had better call Mrs. C—— and tell her about me."

The next day I met Mrs. C—— on the street (Lyle was with me) and I asked her if she would give him some treatments. When I explained the case to her she said very quietly, "Of course I will give him every bit of help I can." With these words she laid her hand on Lyle's head and said in a bright, happy way: "It's all right, Lyle, you are going to get to be a big healthy boy now—a real boy, Lyle."

That evening he had a slight fit but it passed almost instantly and he soon went to sleep. For the

first time, almost, since his birth he slept quietly and peacefully. He has never had a restless night since.

But although he had no more fits and his cheeks were taking on a healthful color, the twitching of his eye and his face had not stopped, nor could I see any improvements after two months of treatment. I must confess that I had a feeling that this condition never would be healed and also a feeling that perhaps Mrs. C—— was not trying to do much for it.

One day when Mrs. C—— stopped to see Lyle I mentioned this matter to her and told her of my fear that perhaps the condition could not be healed. I said that I believed it was due entirely to tense nerves, although the other evidences of his nervousness had stopped. She did not say anything, and I took this to be a feeling on her part that she did not herself feel quite sure whether that particular phase of the trouble could be healed. However, I discovered a little later that I was entirely mistaken about her, and I know too that she felt my doubt and distrust of her.

A few days after this I noticed that the twitching of Lyle's face was growing less violent; soon his whole face became quiet, his eye began to come to its proper size, and the rolling stopped.

Some time after Lyle's face had become perfectly normal, Mrs. C—— stopped to see him. I told her that I believed he was entirely healed of the old condition. She spoke about the muscular agitation and said that she felt sure that application of the principle of "increasing life" directly to the cells of the face and of the side of the body had healed that condition.

Just then Lyle came in from school and I said, "Lyle, let Mrs. C—— look at your eye." He fearlessly walked up to her side, his shoulders back, his chin up, and his eyes meeting hers squarely as if to say, "Now I'm all right." Always before he had approached her with a shrinking attitude, head down, with the disabled

side of his face turned away as if in shame. There was none of that this time. She too noticed the change, and I saw a wonderful light come into her face as she put her hand under his chin and tilted his face up to hers. "You're a real boy now, aren't you, Lyle?" she said with a smile. And her smile of happiness was no greater than his.

I asked her about the method of treatment that she had used in the case. Her reply was as follows:

"The first night I began treating Lyle I idealized his body as I knew it was in reality and as God meant it to be—full of perfect life, perfect energy, and perfect love. I idealized the universal electronic energy, or creative love, flowing into and through every cell of his body; I gave special attention to the entire nervous system and to the lesser brain. When I could feel and see every cell vibrating with God energy and life, I idealized wave after wave of harmonizing love flowing through his body and filling the cells with warm, tender feeling. I strongly emphasized this treatment in the affected parts, especially in the nerve centers, in the brain, and in the muscles of the right side of his face.

"Then I idealized Lyle in action as a perfect child should be: full of youth, life, and laughter; doing the things a normal boy should do and doing them in a really boyish fashion. I idealized him as running, jumping, playing, and shouting with joy, his cheeks rosy and his eyes bright. In short, I saw him as God saw him, whole and perfect and a part of the God energy and God love which is, and must always be, perfect life and perfect love.

"In applying the principle of 'increasing life' to the muscles of the face, I idealized the cells; I saw them increasing, multiplying, and filling the muscles with new, young, glad, buoyant life; I saw the universal life force pulsating with joy and filling every cell and electron with infinite life. I idealized these parts to be a mass

of warm, living, joyous, young cells—nothing but infinite life and infinite love.

"What God's love and power have wrought in Lyle's life, they will do in our lives if we simply recognize the power of infinite love to heal and to bless."

The healing of my son was completed more than a year ago; there has never been the least return of the old trouble. Today Lyle is the sturdiest, healthiest, ruddiest cheeked boy I have ever seen. He is right in the midst of every boyish game and play that is going on; he is perfectly fearless and is the most self-possessed and even tempered of my children. He knows that his healing came from God, and he tells about it with the greatest pride.

Ever since this miracle—for it is nothing less than a miracle—I have earnestly desired that others might know what Christian healing has done in my child's life. There are many children, as pitiably afflicted as Lyle was, who might be saved from a life of misery if they only knew that there is help and that they can have it. I am giving out this account in the hope that it may be the means of helping others as my child has been helped, and that others may know that no condition is beyond God's healing power.

ALL'S WELL

The clouds, which rise with thunder, slake
  Our thirsty souls with rain;
The blow most dreaded falls to break
  From off our limbs a chain;
And wrongs of man to man but make
  The love of God more plain.
As through the shadowy lens of even
The eye looks farthest into heaven
On gleams of star and depths of blue
The glaring sunshine never knew!

—*Whittier.*

THE CHRIST IDEA

By H. B. E.

SCIENCE is increasingly bearing witness to the truth that mind is the only reality. From the findings of science it becomes evident that mind is creative, in that all things that appear are the result of mind action. All that appears is either immutable as the product of Divine Mind, or changeable and transitory as the creation of man's mind. Science, however, does not attempt to settle the question as to whether mind, the source of all things, is good or evil; neither does it approach the question as to whether we can get in touch with it. These questions are matters of practical religion, and the answers to them are the burden of the teaching of Jesus Christ.

Jesus Christ makes a religion, warm and vital, of that which science acknowledges as existing but leaves as a colorless pantheism. He declares that God (Divine Mind) is the Father, and leaves no doubt at all as to whether we can get in touch with the Father. He declares, "I and the Father are one," and "He that hath seen me hath seen the Father." He frequently refers to the "works" that are done by the Father in Him—works which He confidently expects all men to do. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." If indeed the works are to be shared by other men it is plain that His statements, "I and the Father are one," and "He that hath seen me hath seen the Father," are not to be taken as declarations of unique factors in His being. Being is the same for every man —and the Scriptures are emphatic about this—"Now are we the sons of God." But He did declare a unique relationship to the Father in that He alone (as attested by the works that He did) fully manifested

the life of the Father. Pontius Pilate and Jesus Christ were one as regards Being, but they were wide as the poles apart as regards manifestation. There can be but one Being, but there are innumerable grades of manifestation of that Being. Let us make clear what we mean. If Pontius Pilate had spoken with full metaphysical understanding he would have declared his oneness with the Father. That he was unable to do so shows that he was not one with the Father on the manifest plane. Jesus Christ, however, was one with the Father, even on the manifest plane.

In order to square ourselves with the orthodox doctrine about the incarnation, we have to remember the plane upon which we are speaking. The orthodox doctrines are delivered to people living on the plane of ordinary earth life. The metaphysicians go behind the plane of ordinary earth life into the concept of the eternal. The ordinary earth life may be explained as that which is three-dimensional, and in which there is the conception of things as occurring in sequence, which we call time. The metaphysical conception is that of a four-dimensional world in which time has no place.

On the plane of time the only truth is that there is but one only begotten Son of God, Jesus Christ. He is very God of very God—and all the other things that the creeds declare of Him. In worshiping Him as God those who live on the plane of time and have no conception of any other plane are coming as near to Truth as they possibly can come on the time plane. Moreover it is necessary to state that on the plane of time certain things recorded of Him did actually happen. He was born of a virgin; He did rise from the dead. Yet in all this, and by His teaching, He bore witness to a reality that is beyond time. The metaphysical emphasis upon reality is a fruitful thing. It does not contradict the regular forms of faith any more

than the electronic theory of matter, as held by the physicist, contradicts the very practical movements that I am now making in transferring my thoughts to paper. In manipulating my typewriter I am working on a different plane from the one that the physicist has in mind; yet he, on his plane, can produce results of a more wonderful variety. If he succeeds in harnessing the atom and thus makes incalculable forces available for the uses of mankind, it will be because he knows how to work on a different plane from the one that men work on in their ordinary and practical affairs. Likewise the metaphysician, by no means despising the ordinary doctrines of religion, may achieve great good for mankind by the use of a wider concept, by a deeper apprehension of reality.

What is here called a plane is the state of consciousness in which one works. In ordinary consciousness one sees things from a standpoint entirely different from the physicist's standpoint. One will take it as a fact that a given substance is solid, whereas the physicist will work on the certain knowledge that it is not. This illustrates very well the nature of what we call facts. It is a fact that a given substance is solid. It is also a fact that it is not solid. Facts are valid for the mental plane from which they are viewed. They tell us nothing of what things are in themselves. The metaphysician works on the plane of that which is, a much higher plane even than that on which the physicist works with his dancing electrons and with his concepts of matter that are in utter violation of all the ordinary concepts of matter. In considering that which is, the metaphysician is not dealing with imaginary things—he could not imagine them if they did not correspond to something in his own experience. We have experience with things that change, which are not the same today as they were yesterday, and with that sequence of experiences which gives rise to our

idea of time. A very limited acquaintance with all the possibilities of experience and habitual regard for that which is outward has led people to think that this time experience is all that there is. Yet when a man persists in looking inward he makes the discovery of things that are without time. Particularly he will become aware that that which he means when he says "I AM" has no time and no changing content. Circumstances and conditions in which I AM functions may change, but the I AM itself does not change. It is something that simply is. The consciousness that the metaphysician strives to establish, and in which he thinks and works, is based on this inward factor in human experience. It is a fact as well as any other fact that is made the basis of scientific procedure. Working on the plane of the outer, the scientist correlates facts and observes the relations of facts. Yet he who does these things is the greatest fact of all. One cannot find the ultimate truth by approaching it through the outward—it is to be found only in the inward. "The kingdom of God is within you."

We make then this proposition: The changing factor in you, that which you observe as altering from day to day, infancy, childhood, youth, adult manhood, middle life, old age, is not the real you. You will find your true self when you discover within you that which is not in time, which eternally is. You will be able to practice metaphysical healing and "do the works" when you are able to think and work in this consciousness rather than in the other. Take any of the familiar Truth statements—this one, for instance: *I am the radiant, all-wise, all-loving, all-conquering son of God; I rule supreme over all the affairs of mind and body.* On which plane do you make this affirmation? If you make it on the plane of the changing and temporal you are uttering nonsense and perhaps blasphemy too. Not in that concept of your being do you know the

radiant, all-wise, all-loving, and all-conquering son of God, nor does any changing thing have control over your mind and body. The eternal has power over the temporal; it is on the eternal plane that your affirmation is true. You cannot accomplish anything by your affirmations if there is anything in you that says that they are not true. This is the meaning of the requirement of "faith." But without understanding you do not gain faith and full confidence in the truth of what you affirm. If you have never learned and never consciously realized that there is an eternal existence, an everlasting now, and that this is where you really are at the present moment, you cannot successfully make affirmations of Truth. You must know that what you affirm is so.

It is difficult to conceive of any explanation of Jesus Christ except as the eternal manifested in the temporal, i. e., very God manifest in the flesh. If, therefore, you discover in yourself an I AM which is of the nature of the eternal—to which there is no yesterday, no today, and no tomorrow—that is the "Christ in you." In that you are to abide and allow His words to abide in you, if you would do also the works that He did. But what I am eager to make clear is that abiding in Him is abiding in a consciousness. Just as you would forsake the plain, everyday consciousness in order to join the physicist in his different consciousness, so you may choose to see things as they are in the Christ consciousness.

Suppose that you have difficulty about affirming Truth when evil is so patently a fact—when, say, a man is suffering from what is called cancer. Can you look with your eyes, with your senses all alive to a tragedy, and expect to gain anything by "denying" what you perceive to be a fact? By no means. But suppose that you lift your consciousness to the plane of the eternal and spiritual—what do you see there?

Well, temporally speaking, this patient has been well for the greater part of his life and now there appears to be a change. When you contemplate the patient as I AM, and as existing in an everlasting now, how can you fit the cancer concept into that which eternally is? In the temporal sphere it is sequential, but in your exalted consciousness there is no sequence. How then can disease be? Don't you see that in the Christ consciousness there really is no cancer? Be perfectly honest with yourself—whichever plane you are working on. Do not say or affirm what you do not believe. If while in the Christ (eternal) consciousness you affirm that there is no cancer, you are absolutely honest with yourself.

Does this mean that we are daily to contradict ourselves by abiding in two different states of consciousness, the ordinary one (in time) in which we admit the existence of pain, sickness, and death, and the extraordinary one (without time) in which we deny all these things? Of course not. The lower consciousness must be instructed by the higher, and recourse must always be had (in the event of an appearance of evil) to the higher consciousness to correct the misapprehensions of the lower. The denial on the lower plane will not be a denial of the fact as occurring on that plane, but a deliberate reference to the higher fact of the Christ consciousness. This denial involves the understanding that the Truth revealed on the higher plane has the power to heal the apparent evils on the lower plane; that a thing is not real unless it has its ground in the eternal; that everything that does not have its ground in the eternal is changeable and therefore healable. If one forms the habit of viewing everything from the standpoint of the eternal there will come a time when the things of earth will cease to appear of importance. Particularly he will become aware of the futility of the operations of his own mind with reference

to them. The Christ mind, the I AM, will have taken possession as the thinking and motivating power in his life, so that he will be able to say, "It is no longer I that live, but Christ liveth in me."

In the strict following of the Christ one does not live in materiality so long as it is pleasant and agreeable, and deny only the unpleasant and the disagreeable. All materiality is to be denied. This may bring one into a clash with the materially minded as it did in the case of Jesus Christ. There is a hard saying of His to the effect that if one does not hate his father and mother, and wife and children, and brethren, yea, and his own life also, he cannot be a disciple. All these are things that are reckoned as a man's good, yet because they have their place in changeable and transitory things, and do not belong to the eternal, we are bidden to "hate" them. In this striking fashion does Jesus Christ teach that it is not the mere so-called evil in materiality that is to be hated, but materiality itself.

The "good things" on the material plane are what men allege as justification for engaging in war. There is much talk about the Christian attitude toward war, but this cannot be settled on the material plane. There can be no Christian attitude except that no material thing and no material relationship justifies any breach of the law of love. It was this material existence that Jesus Christ denied when he was facing the crucifixion: "Not my will, but thine, be done." He was called upon then to make good His words and to hate His own life (i. e., earthly life, or material existence). His followers are everywhere called upon to do likewise. "I came," said Jesus, "not to send peace, but a sword." How is this? It certainly is peace that He brings, and healing, yet he who denies the material as wholly as Jesus did must face the wrath of the materially minded. You must have a cross in order to have a resurrection. The abolishment of war waits for a nation that is will-

ing to be crucified. This is the Christian attitude toward war. It is idle to talk about "Christian principles" as regards war, without any regard for *the* Christian principle. *The* Christian principle lifts one above materiality. It substitutes for the false values of the material world the real values of the kingdom of heaven. Thus only do we "put on Christ."

This will serve to explain the principles that were stated in the beginning of this article. The Christ of the regular church was manifested in time, but that Christ cannot be understood except in His background beyond time. Over and over again He announced principles that do not work while our consciousness is yet on the material plane. We cannot serve both God and mammon, spirituality and materiality, the temporal and the eternal. It is only when we know that Spirit, mind, God is all, that these principles become rational and workable. In the light of the eternal we see that the Christ is universal I AM. On the temporal plane we are all inferior, vastly inferior, to the man Jesus. On the eternal plane Christ is the I AM of each of us, the true self.

OUR GOOD AWAITS US NOW

True prayer, then, is just a continual recognition and thanksgiving that all is good and All-good is ours now as much as it ever can be. Oh, when will our faith become strong and steadfast enough to take possession of our inheritance here? The Israelites entered not into the Promised Land, because of their unbelief. Their inheritance was real and was awaiting them then and there; but it could not do them any good or give any enjoyment until they took hold of it by faith, after which, and as a result of which, would have come the reality. It is this taking by faith that brings anything into actuality or visibility.—*H. Emilie Cady.*

THE AWAKENING

(A dialogue)

By HENRY S. HASKINS

THE I AM *I:* I am love. How deeply this conviction grows with each day that I repeat it.

Human I: But when Paul says, "Love envieth not," I take issue with him. I recognize that because God is the creator and sustainer of all things, I am part of Him; also, because God is love and I am part of Him, I also am love.

I AM *I:* Then why take issue with Paul when he declares, "Love envieth not?"

Human I: I take issue because I do envy the man with more worldly goods, one day; the man with more brains, the next; the man with fame which is as sunlight to my flickering candle, on the third day.

I AM *I:* Just a moment! Who persuaded you that you envy much gold, or intellect, or fame? Where did those words come from?

Human I: Where did they come from, do you ask? I don't know, but it is true, nevertheless, that I do envy those things.

I AM *I:* Human I, your words are empty and meaningless, for in this earth habitation in which we dwell together in fictitious duality Spirit speaks only through me. Last night I heard you call out, sure of the reality of the things you saw in a nightmare.

Human I: Yes, but that was only a dream.

I AM *I:* Quite so. That was only a dream. But to Spirit there are no monstrous shapes, no agonies, no unrealities, no phantasms. There is no envy! To Spirit there is nothing but Truth. Truth without love is unthinkable. Love with envy is a material dream; it is as incongruous as the lion with a gorilla's head which invaded your sleep, as unsubstantial as the loss of your

arms in the make-believe sleep tragedy, as outside the pale of existence as the mirage of horrors that swept your bed into a torture chamber. You have power to wake from physical slumber and then to banish these fancies. Behold, when you awake from your spiritual slumber, envy will take flight with its brother unrealities of the physical plane! One bugle call of the Spirit, "I am love!" will galvanize envy and its outer crew of pretenders—unkindness, egotism, ill-temper, suspicion, and self-indulgence—into attention. Day by day that magical call, "I am love," will vibrate to the chambers of spiritual sleep until the morning comes; then beneath the sun all the mirage, the make-believe, and such unrealities as envy will dissolve just as dream fancies are banished by one's waking from physical slumber.

GIVING

Give, and thou shalt receive. Give thoughts of cheer,
Of courage and success, to friend and stranger;
And from a thousand sources, far and near,
Strength will be sent thee in thy hour of danger.

Give words of comfort, of defense and hope,
To mortals crushed by sorrow and by error;
And though thy feet through shadowy paths may grope,
Thou shalt not walk in loneliness and terror.

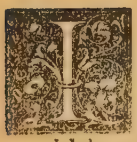
Give of thy gold, though small thy portion be.
Gold rusts and shrivels in the hand that keeps it;
It grows in one that opens wide and free.
Who sows his harvest is the one who reaps it.

Give of thy love, nor wait to know the worth
Of what thou lovest; and ask no returning;
And wheresoe'er thy pathway leads on earth,
There thou wilt find the lamp of lovelight burning.

—*Selected.*

WHAT THE ROSE SAID

By HAZEL SMITH



I WAS sitting in my office today, feeling—well, quite dumpy. Everything seemed to go wrong: I couldn't balance my books, everything was out of harmony. Nothing would have given me more pleasure than to throw the typewriter out of the window, kick the table over, and send pencils and pens flying all over the room. To make a long story short, I was in a tearing rage.

Glancing casually round the room my eyes beheld a rose in my vase. It was looking right at me. When I looked at it—just looked—and drank in its absolute beauty, I felt ashamed.

It seemed to say: "How you grumble and grizzle over trifling things. How you let worries 'get you down.' And whose fault is it? Is it the typewriter's fault that you make mistakes in your letters—is it? Be truthful! And whose fault is it that you almost snap peoples' heads off when they call you on the telephone? Is it theirs?"

"Oh!" I replied, "it is all right for you to talk—you are so beautiful, so gloriously formed, so full of sweetness."

My rose smiled an understanding smile. "Ah, full of sweetness! So are you. You contain in yourself all my sweetness, all mine and much more; ah! much more. And look at the opportunity you have to give it out, knowing that you are giving of an endless store.

"When I first saw sunshine, how glad I was. How I just basked in the warmth of it. In summer days how lovely were the gentle passing showers, how soft. You live in a garden just as beautiful as mine was. Your companions too are roses. Sometimes the thorns of them wound you deeply, but as you grow bigger you ignore the thorns, for above them you see beauty, love, and

sweetness. Ah, what sweetness! All you have to do is to draw nearer and inhale it, drink of it deeply, with a thirst which is unquenchable. In your inmost self you know that that of which I speak is Truth. All that you know I contain, all that you love in me, you have in yourself. You know it. Get up and recognize it; give it its rightful place as head of all that you are. The sun tells me stories, tells me of warmth, beauty, and love. Let the sun rise in you. Let its rays light your way. Give of its warmth to cold wanderers who think that life is one winter—all snow. Melt the snow and let the rays in, right into the hearts of them, for in their hearts is God."

I gazed at the rose in silence—awed. All that it had said was true. My soul rose to heights that it never had touched before. Walking to my rose I buried my lips in its velvety softness and whispered, "I will try."

WHAT TRUTH REVEALS

I looked at my brother with the microscope of criticism and I said, "How coarse my brother is!" I looked at him with the telescope of scorn and I said, "How small my brother is!" Then I looked in the mirror of Truth and I said, "How like me my brother is!"—*Bolton Hall.*

ALL IN ALL

Jesus, thou joy of loving hearts!
    Thou fount of life, thou light of men!
From the best bliss that earth imparts
    We turned unfilled to thee again.

Thy truth unchanged hath ever stood;
    Thou savest those that on thee call;
To them that seek thee thou art good;
    To them that find thee, all in all.

—*From the Latin.*

JESUS WAS SOCIABLE

HE LOVED to be in the crowd. Apparently he attended all the feasts at Jerusalem not merely as religious festivals but because all the folks were there and he had an all-embracing fondness for folks. We err if we think of him as a social outsider. To be sure it was the "poor" who "heard him gladly," and most of his close disciples were men and women of the lower classes. But there was a time when he was quite the favorite in Jerusalem. The story of his days is dotted with these phrases. . . . "A certain ruler desired him that he should eat with him." . . . "They desired him greatly to remain and he abode two days." . . . Even after he had denounced the Pharisees as "hypocrites" and "children of the devil," even when the clouds of disapproval were gathering for the final storm, they still could not resist the charm of his presence, nor the stimulation of his talk. Close up to the end of the story we read that a "certain chief of the Pharisees desired him that he would dine at his house."

No other public character ever had a more interesting list of friends. It ran from the top of the social ladder to the bottom. Nicodemus, the member of the supreme court, had too big a stake in the social order to dare to be a disciple, but he was friendly all the way through, and notably at the end. Some unknown rich man, the owner of an estate on the Mount of Olives, threw it open to Jesus gladly as a place of retirement and rest. When he needed a room for the last supper with his friends he had only to send a messenger ahead and ask for it. The request was enough. A Roman centurion was glad to be counted among his acquaintances; the wife of the steward of Herod, and probably the steward himself, contributed to his comfort. . . .

Such were his associates among the socially elect.

What sort of people made up the rest of his circle? All sorts. Pharisees, fishermen; merchants and tax collectors; cultivated women and outcast women; soldiers, lawyers, beggars, lepers, publicans, and sinners. What a spectacle they must have presented trailing after him through the streets, or covering the side of the green slopes of the mountain where he delivered his one long discourse! How they reveled in the keen thrust of his answers, when some smart member of the company tried to trip him up. What heated arguments carried back and forth; what shrewd retorts, what pointed jokes! He loved it all—the pressure of the crowd, the clash of wits, the eating and the after-dinner talk. When he was criticized *because* he enjoyed it so much and because his disciples did not fast and go about with gloomy looks, he gave an answer that throws a wonderful light upon his own conception of his mission.

"Do the friends of the bridegroom fast while the bridegroom is still with them?" he demanded. "Not a bit of it; they enjoy every moment of his stay. I am the bridegroom; these are my hours of celebration. Let my friends be happy with me for the little while that we are together. There will be plenty of time for solemn thoughts after I am gone."

This was his own picture of himself—a bridegroom! —*Bruce Barton.*

From "The Man Nobody Knows." Copyright 1925. Used by special permission of the publishers, The Bobbs-Merrill Company.

THERE SHALL BE NO CURSE ANY MORE

He showed me a river of water . . . And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him.—*Revelation.*

THE CHRISTIAN HEALING MINISTRY

By William Farwell

IN THE humanity of Jesus, after the anointing which came upon Him in the descent of the Holy Spirit, there was established to the race the complete ministry of salvation for which, during untold centuries, mankind had longed. By overcoming the temptations that came to Him during the forty days in the wilderness, Jesus the Christ became a tested and sure instrument of salvation. Having proved by His victories over temptation that He was the incarnation of the divine Son, Jesus came into Galilee after John had been delivered up, preaching the good tidings of God and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the Gospel."

As the Son of God incarnate, Jesus could do nothing save what He saw the Father doing. He became, therefore, the interpreter to humanity of the good tidings which He proclaimed: "The kingdom of God is at hand." Not only by words, but by works of transcendent power (He healed multitudes of those who were possessed of various diseases, or of evil spirits) Jesus Christ interpreted the good tidings and proved that the reign of God was imminent. These works were called signs because they exemplified the good will, the power, and the purpose of God. In these works Jesus Christ always was successful, because He did nothing save what He saw the Father doing; the things that He saw the Father doing constitute the divine ideal of salvation. That this ideal was conceived in divine love is evident from the nature of the works, for they include practical expressions of divine mercy. The very things that the heavenly Father would have done had He been present among men in place of Jesus, were accomplished. So practical were these works that they were such

things as an earthly father would do for his children. In the accomplishment of these things, God laid in Jesus Christ an everlasting foundation for a ministry of salvation that would encompass all the needs of them that, in any age, believe in Him. This is evident from the words that Jesus Christ spoke to the first disciples: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Thus a perpetual ministry was established, and the ever abundant loving-kindness of God became a refuge for those who repent and believe the good tidings. After the day of Pentecost, the apostles, invested with the divine power that had worked in Jesus, the Christ, accomplished such works in the same way to the glory of the Father in the son. So great did this power become in the apostles that the shadow of St. Peter was sufficient to heal the multitudes in the cities through which he passed. Thus in the beginning of the Christian era the radiation of the power of divine love, which Jesus had used in the merciful and loving way of an Elder Brother, was made available. Salvation was not proclaimed without accompanying signs upon those who believed. The complete ministry of Jesus Christ was continued by His disciples for approximately three centuries. According to the Book of Acts and the epistles of the apostles, it was a ministry that met every human need. Afterward, when Christianity crystallized into a formal religion, the ministry of healing was obscured and neglected for many centuries. In the great spiritual movement that began more than sixty years ago, the Christian healing ministry was brought to the fore again, and now it is being reëstablished in the power and in the presence of the Holy Spirit, working in the instruments which the Christ has chosen.

From practical experience those who have served as ministers of Christian healing have learned that healing is an outer aspect of the ministry of the salvation which, in the name of Jesus Christ, actually works redemption in those who believe. Any one in need of healing may "taste and see that Jehovah is good," provided he exercises the faith that God has given him. This living faith is a hidden power of the Holy Spirit which unites the seeker with the divine source. From experience it has been learned that the faith that heals is not human, but divine: a secret gift from God, with which some coöperate consciously, and others unconsciously. This is confirmed by a work of St. Peter, recorded in the Book of Acts.

A man lay at the door of the temple called Beautiful; he had been a cripple all his life, and he was not conscious that he possessed within his heart the living faith, which God in His loving-kindness had hidden there. The man had no conscious knowledge of the secret gift, yet as soon as Peter spoke the words, "In the name of Jesus Christ of Nazareth, walk," there was a response: The secret gift became active, the hidden faith became conscious; immediately the man was healed, and he danced for joy before the apostles and the crowd.

It is evident from this work of the healing Christ that the faith which heals is a hidden power, of which the seeker may be unconscious until healing takes place manifestly. In the ministry of today it is not uncommon for a person in need of healing to approach a healer and say: "I have heard of this method of healing and have come, but without faith. Everything else that I have tried has failed. Christian healing is my last resort, and I have come to try it." Such persons are following in a blind way the guidance of Spirit; having tried all other methods of healing, they finally reach the one way that God has provided for their release. The

faith that comes from God—of which the Christ spoke when He said, "Have faith of God" (literal translation)—comes into manifestation in the conscious mind and brings to pass the work of healing. Thus it is evident that from beginning to end the work is of God, as the Christ indicated when He said to one whom He had healed, "Thy faith hath saved thee." This truth was illustrated also by the healing of the woman who said within herself, "If I do but touch his garment, I shall be made whole." No doubt there were in the crowd that surrounded Jesus many sufferers besides the woman who was healed. She alone, however, became conscious of the faith that God had implanted in her heart in preparation for the day of salvation. According to her God-given faith the work was accomplished, and Jesus, conscious that his realization of Spirit was being drawn upon by one who possessed faith, turned and discovered her whose faith had united with the healing power that resided within Him.

In such divinely human ways the Christian healing ministry was established. Today, after the lapse of many centuries, the wonderful gift that God made to humanity through Jesus Christ is being brought again into service.

Today we have come to recognize the important place that the long neglected gift of Christian healing occupies in the ministry of salvation. At the founding of the first Christian church on the day of Pentecost, the Holy Spirit was given to Peter, James, John, and the other apostles. The Holy Spirit brought to the disciples the full realization of the resurrected and ascended Christ, in fulfillment of the promise, "he taketh of mine, and shall declare *it* unto you." The gift of the Holy Spirit included the gift of healing. In the Truth movement it has been proved conclusively that the Pentecostal gifts never have been withdrawn, that God did not in some past age change His mind concerning

the gifts of Spirit. The Savior of the world is the healer appointed of the Father for all nations. Those who heal in His name know from experience that they draw upon the power of divine love, a power which never is denied to any one who draws upon it in true faith.

Christian healing properly goes hand in hand with Christian teaching and confirms the proclamation that the kingdom of God is at hand. There are millions in the world today who have come into a true faith in Jesus Christ by having been healed, or by the healing of some relative or friend. Pioneer workers in Truth have found that a few cases of healing in a community are enough to establish their new works. Thus the Gospel spreads by means of the good that it accomplishes.

In the days of His ministry upon earth the Master proved, by the signs that followed Him, that the kingdom of heaven is at hand. In the kingdom of heaven there is no disease, sickness, sorrow, pain, or death. These conditions flee before the faith of Jesus Christ. He carried this faith into the tomb, and He arose from the dead, as a demonstration that the kingdom of God was within Him, and that in God's kingdom there is no death. This demonstration of the power of divine faith to overcome death in its stronghold was made for our sakes; that today we who believe in the Gospel of Jesus Christ may walk in freedom and in newness of life, and be done with sin, sickness, disease, and death.

Christ's raising of the dead produced amazement in those who witnessed it "and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people." In the face of such work there was no room for doubt. It is evident from these things that Christianity has the strongest foundation that any religion has ever had: the ministry of the ever present Christ. In every age the indwelling Christ testifies, wherever there is faith, that God is the God of the living and not of the dead. These works of divine power

make it evident that God wants His people to be well and not sick, to live and not to die.

We must conclude that the ministry of healing as established by the Christ and His apostles was the manifestation of the divine ideal of the Christian healing ministry. As God does not change, it must be considered that this is still His ideal; therefore the complete restoration of the ministry of Christian healing must attain to the divine ideal. The work of restoration evidently is well on its way; there never were so many believers in Christian healing as there are today. Attainment of the divine ideal demands greater receptivity, on the part of both healers and patients, to the divine faith by which the work of healing is accomplished. Those who have served longest as instruments of Jesus Christ in healing the sick know full well that of themselves they can do nothing; that the power which heals through them is a gift that comes in its own way and works in its own way to accomplish its own divine ends. Even of Jesus, the Christ, it is written that "the power of the Lord was with him to heal."

Complete restoration of the Christian healing ministry to its primitive power and efficiency is contingent on greater receptivity to divine faith on the part of healers and patients; but also it demands much of the present followers of Jesus Christ. The Pentecostal baptism in Holy Spirit brought to the waiting apostles much of the understanding that had belonged to the great Master of life, as John confessed when he wrote, "of his fulness we all received, and grace for grace." The distinguishing characteristic of the apostles of Jesus Christ was their receptivity. Had any one of the disciples been lacking in receptivity, the Holy Spirit would not have sat upon him and filled him. Receptivity to the presence and power of the Holy Spirit is of first importance to the minister of healing who works in the name of Jesus Christ.

SPECIAL NOTICE TO STUDENTS

The following questions and answers may clarify several matters that have been puzzling many Unity students.

Has Unity School of Christianity (of Kansas City) any officially authorized branches, centers, or study classes?

No. Unity School has no officially authorized branches, centers, or study classes. This school strives in all good faith to give a helpful service to the centers and the study classes that are presenting a teaching ministry in keeping with its ideals. The school wishes to be as free as possible from the arbitrary rules incumbent upon organization.

When the name Unity is used in connection with a center or a study class, should that be taken to imply indorsement by Unity School?

No. The name Unity used in connection with a center or a study class does not necessarily imply recognition or indorsement by Unity headquarters.

How are readers and students of Unity literature to know where they may receive dependable teaching and instruction in centers bearing the name Unity?

This must be left to the discrimination of each student. "By their fruits ye shall know them." Some of the center leaders are working with the field department of Unity School to bring about a standardized teaching program throughout the country. This will enable students who want the unmixed Unity truth teaching to receive it when they attend a regular Unity center. This may ultimately lead to a published list of recognized Unity centers. Until such a list can be presented, the readers must exercise their own judgments as to whether the teaching in a center measures up to our standards and to their requirements.

THE PURPOSE OF UNITY

UNITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we go on in our searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity) see page 368.

THE HOME

TEACHING CHILDREN TO THINK

By EFFIE ESTELLA BAKER

HOW CAN you teach your children to think? Exactly as you teach them to do anything else.

How do you teach your boy to use a plane or any other tool? You draw his attention to the thing to be accomplished—in the case of the plane, to making a board smooth. You explain why the plane works best with the cutting edge of the blade at a certain angle to the forward movement. You explain why strokes with the grain of the wood are necessary to the best results. You take care that he understands how to gauge the position of the blade in the slot so that the cutting edge projects from the base of the plane exactly enough to insure the best results, according to the nature of the wood. In fine, you teach him what specific results to look for and just how to use available tools for that purpose.

Follow the same plan in teaching him how to think. First teach him what to expect as a result of his thinking. The vexatious problems of childhood would largely solve themselves if such teaching were general.

Children have their social and industrial problems no less than adults have theirs. Do not children report dislikes, animosities, fears, quarrels, fights, defeats, and victories of the child world in which they chiefly live? For them their world is real, just as real as the adult world is to the adult, and ever so much more perplexing. Do you teach them how to analyze a dislike, how to overcome it, or how to remove the cause? Such

thinking is not beyond children, but they need some guidance in it. Such guidance in thinking will bring about self-adjustment in virtually all questions of behavior.

Does Mary dislike another little girl in school? Why? Question until you get the real reason. Is it because she makes better grades than Mary does? Such is frequently the case. Envy is in many cases a cause of childhood dislikes. Grades, clothes, privileges, chums, leadership, popularity—these are sources of envy, hence of dislike. To tell Mary that such feelings are unworthy and that she must not entertain them will never correct matters. To tell children what to think will never make them think it. That is just why so much of our moral teaching fails.

One of the greatest teachers among men—Socrates—never taught much. He simply asked questions. But such questions! They made a man search his very soul for the answers. That is just what we must do. Our questions must always direct a child's attention to the fact that he originates his own thinking and that he can control his own thinking machinery just as he guides his bicycle.

Certain definite instructions in the ordinary, commonly accepted conventions of civilization are necessary, of course, but these can never be so fully taught that they will cover all possible contingencies in modern complex society. They form only the surface teaching.

By our questioning we should lead children to know definitely what they expect to have, or do, or be, and what kind of thinking they must do to bring about such results. Do not misunderstand: Thinking, alone, will not do the work, but since our words and acts are in accordance with our thoughts, thinking must receive due attention.

Thoughts are real. They are not vapory nothings that vanish with the thinking. They are as real as

the dishes that you teach Mary to wash and wipe, and they can be handled in much the same way. Definite, specific thoughts can be brought into action for a specific purpose, just as you take a platter from the pantry for an omelet, or a deep dish for the peas.

Teach children that all the thoughts they need are at hand; what they need to do is to use them according to what they want to accomplish. If you send the tiny toddler into the kitchen for a cooking spoon and he comes back dragging the coal shovel, you consider his inexperience. At least he brought you a long handle, the most conspicuous thing about the article you asked for.

Until children gain considerable skill in operating their own mental machinery, they may make such mistakes. But with patience and intelligent effort we can get them to develop intensive thinking, not only for solving their social and moral problems, but for smoothing out business and industrial perplexities as well. They do not need to wait for the college to do this, not even for the grade school. Clean, straight thinking can be taught best in the home, by Father and Mother, prompted by love and guided by the age-old precept, "As he thinketh within himself, so is he."

THE JOY OF LIVING

(A Singer):

I am the voice of the great Musician,
Singing and singing, to let the world know
The joy of the life to which they are called,
The thrill of the toil for which ages are spent.

(Response):

And mine the honor of sharing this life
Of the master creator as time unrolls;
In my inmost being may He be known
In all His passionate will to live.

—*Selected.*

CLASS SPIRIT

"Please, Mrs. Drake, let's all just visit today. We've had this Good Samaritan lesson so many times that I'm sure we don't need it again." The girls were addressing their teacher.

"Well, what is it about?" inquired Mrs. Drake.

"Oh, it just teaches us to be good to everybody else because every one else is our neighbor," answered the girls.

"Since you are so sure that you know the lesson, I shall visit Miss Steel's class for a few minutes." So saying, Mrs. Drake left them alone.

The girls chatted about their school and their friends and their Sunday school, and Mrs. Drake returned in time to hear Betty say: "You know that Brown girl that got into all that trouble up at school and had to quit? Well, I saw her in our own Sunday school this morning."

"Didn't she go to the Mount Hope Sunday school?" some one asked.

"She used to, but I suppose they froze her out just as her club and the high school did. And if what I hear is true, she deserves all she is getting. Who do you suppose had the nerve to bring her over here? If she isn't good enough for Mount Hope I'm sure we don't want her. Anyway, we have too much class spirit ever to let her enter our class."

"What is our class spirit?" asked Mrs. Drake. "Miss Steel's girls were talking just now of the courage of the Samaritan. It did take courage for him to stop and befriend a person whom he knew none of his friends would associate with. He probably knew that they would ridicule him. It takes lots more courage to face the ridicule of one's friends than to face a physical danger. And this person that brought the Brown girl to our Sunday school really *must* have had a lot of

nerve (if nerve means courage). She probably knew what you would say and think, but she ran the risk of being 'frozen out' herself to befriend a girl that has been robbed of her good reputation, and whom 'the priest and the Levite' (the club, the school, and the church) have passed by. This Brown girl is our neighbor; the good Samaritan has brought her to our inn for shelter. Shall we keep her here and heal her hurts, or shall we 'freeze her out?' What *is* our class spirit?" —*Child Unfoldment.*

MYSELF HIS VERY NEST

VIVIAN YEISER LARAMORE

God whispers in the forest,
    He breathes in blades of grass;
All day before my doorstep
    In friends I see him pass;
The rose that climbs the trellis,
    The bird that combs the sky,
And little raindrops dancing
    Tell me that God is nigh.

But closer I have found him—
    Myself his very nest—
When deep in meditation
    I lay me down to rest
In that sweet understanding
    Of God and man as one;
Then does the Father's bounty
    Make beautiful the son.

How do we ascend to God? By reaching toward Him, spiritually, in a way comparable to the physical exercise of reaching toward a mark on a wall. Day by day, tiptoeing, so to speak; day by day letting out our muscles and reaching somewhat closer to our goal —*Imelda Octavia Shanklin.*

MUSICAL HEALING

By Doris R. Beck

WE ARE all familiar with the effect that music has on a group of people. When many people are singing joyous songs together their consciousness is raised to a higher level and a spirit of coöperation and unity is aroused in them.

Each animal, each plant and tree, everything visible, whether animate or inanimate, is in harmony with some certain tone and when this tone is struck there is an individual response, conscious or unconscious. Each human being is especially responsive to his particular tone. Everything responds to its own tone. That is a law.

Applying this law to healing, I decided to use the tone to which a person was most susceptible, as a means of healing. It is not very difficult to find each one's tone. Some persons respond to the tone A, others to E, and so forth. If this tone is used, at first alone, simply played over and over softly, one is brought into proper balance. Then if the tone is put into chords, and if pieces written in that key or having that tone occurring frequently in the piece are played, a harmonizing effect is produced on the mind and the body, bringing them back to normal.

We know that mind and body become diseased because of inharmony, so if all parts of the mind and the body are harmonized the diseased part is healed. Our minds and our bodies are very much like a piano: If all the strings are not in tune the sounds produced are not pleasing; that is, inharmony is manifested.

Different types of music should be used for healing different ills. For a nervous person soft, flowing, soothing music should be used. For one who is depressed, music filled with life and joy should be played.

Every one with whom I have worked so far has responded to the treatment; some, of course, have received more benefit than others, possibly because they were more susceptible to music. I find that the effect is enhanced if I use some definite affirmation suggested by the music, as I play.

Music is vitally necessary to the soul development of all persons. It comes from God and is a part of life itself. Some one has said that if every one could and would play two hymns a day no one would ever become tired.

I feel that we are only beginning to realize what music means to us, and that as we grow in this knowledge many wonderful things will develop.

Personally I feel that healing by means of music can be explained in this way: When the proper music is played in the key to which one is most susceptible, the way is opened for the indwelling Power to do its healing work. Some people arrive at this state through meditation or the silence, but for those who know nothing of such means, music may open the way to "let God do it."

A musician, having the necessary wisdom and a thorough understanding of this principle, can do much good for those who seem ill.

Music is within every soul. When we learn to let it come forth we are working in harmony with the law; for in the words of Byron:

> There's music in the sighing of a reed;
> There's music in the gushing of a rill;
> There's music in all things, if men had ears:
> Their earth is but an echo of the spheres.

The diverse beliefs of humanity are but the gradual development of the divine ideal reflected in the thoughts with more and more purity and brightness as the mind develops in refinement.—*Léon Denis.*

MOTHERHOOD DEPARTMENT

THE MOTHERHOOD DEPARTMENT

Some of our readers cannot understand why we have a Motherhood Department in Unity magazine when we teach regeneration, and sometimes they ask if we have changed our teaching.

We have not changed our teaching; we are still emphasizing the observance of sex purity in order to fulfill the law of regeneration. Jesus said of some men, "There are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake." Whoever expects to get into the kingdom of heaven (which is here and now) must follow Jesus in the regeneration. When our men of scientific research better understand the creative processes of body, they will see the necessity for conserving its life and substance in order to save it from senility and death, and they will teach the wise-virgin life, as did Jesus. This law of life is fundamental in regeneration, and no one will ever be saved from physical death who does not observe it. Those who have light on this law, and follow it, are the wise virgins who "took oil in their vessels with their lamps." "The foolish, when they took their lamps, took no oil with them." The body is the lamp, the nerves are the wick, and the precious fluid of life is the oil. The light is individual understanding and the bridegroom is universal Christ consciousness.

When one has had enough of sense consciousness, and desires to enter the school of the higher life, the law will clear the way, if the student is faithful to it. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The 24th chapter of Matthew is usually interpreted to be a prophecy of the end of the world, but when asked about this, Jesus said, "Take heed that no man lead you

astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray." Instead of applying the prophecy to the end of the world He said the signs were of His coming. Those who are putting on Christ see that what is described in this chapter is symbolic of what they are passing through in the regeneration. "The abomination of desolation" standing in the holy place is sex lust. Those who choose to follow generation should pray to be delivered from the lust of sensation. No child should be begotten without prayer, and the mother should be a virgin in the sight of her husband from the time of her conception.

By giving heed to the symbolical lessons of the Bible we may learn many lessons not only in regeneration but also in generation. Those who choose to bring forth children can do so, and, like Elisabeth and Zacharias, receive the blessing of the Lord. But they should also remember that Jesus said that the least in the kingdom of heaven (or regeneration) was greater than their son, John the Baptist.

The motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. Dye it then with a continuous series of such thoughts as these: that where a man can live, there he can also live well.—*Marcus Antonious.*

Hints on diet, recipes for vegetarian cooking, and articles on vegetarianism are included in the vegetarian page of Weekly Unity—a valuable guide to those seeking to work both from the outer and the inner to bring the appetite into harmony with the love and purity of Spirit.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

THE SUPPLIER

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?—*Matt. 6:25, 26.*

May this repast be a testimony to Jesus Christ; may all the life and all the substance in this food be transmuted into divine life and divine substance, through Thy living Word now active in each of us.—*S. T. S.*

Dear Lord and Father, we thank Thee for all Thy loving-kindness and tender mercies, new every morning and renewed each night.—*B. B.*

A PRAYER

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—*Whittier.*

A VISION

Words by
ANNA L. DERSCHELL

Music by
CARL MOERZ

Moderato

1. In mo-ments rare there comes to me A vi - sion un - ex-
2. No mat-ter what life's fu-ture hours May hold of earth-born

pect - ed; I clear - ly see with - in my soul The
sad - ness, I know there comes to me in Truth A

u - ni-verse re - flect - ed. I am a part of
her - it - age of glad - ness That far tran-scends all

all that's good, I feel, I know, no lim - it; The
gross-er things—I've caught the vi - sion glo - rious; We

God-in-all stands forth so clear, No fancied ills can dim it.
are a part of all that's good, And good shall be vic-to-rious.

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

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LESSON 2, OCTOBER 9, 1927.

Unity Subject—THE STILL, SMALL VOICE.

International Subject—ELIJAH HEARS GOD'S VOICE.—I Kings 19:9-18.

9. And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind an earthquake; but Jehovah was not in the earthquake:

12. And after the earthquake a fire; but Jehovah was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

15. And Jehovah said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, thou shalt anoint Hazael to be king over Syria;

16. And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escapeth from the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet will I leave *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

GOLDEN TEXT—

Wait for Jehovah:
Be strong and let thy heart take courage.
—Psalms 27:14.

SILENT PRAYER—*I am meek and lowly in heart; I am strong in the Lord and in the power of His might.*

When first we realize our spiritual origin and affirm our dominion over all our thoughts, we establish a power of which we previously have had no first hand knowledge. We find that we can bring to pass, with marvelous alacrity, anything that we desire for ourselves or for others, simply by affirming it, or by speaking our desire aloud in the name of God. This newly found ability gives rise to enthusiasm, and sometimes to a domineering state of mind, and we have a tendency to become loud and boisterous in our championship of the Lord. If one has a natural tendency to leadership and an ambition to reform the world religiously, this descent of Spirit augments these qualities tremendously. The result is the Elijah state of consciousness. The Elijah state of consciousness makes for religious leadership. Nearly all persons who are illumined by the power of Spirit pass, in the first stages of their illumination, through exaltation of the personality.

This exaltation of personality is not necessarily of

the Lord, although great religious movements have been actuated by such enthusiasts, and good has ultimately ensued. The Elijah state of consciousness possessed Paul and he disregarded the dictation of Spirit, although according to his own admission he plainly understood Spirit's attempt at guidance. He was so determined to explain his illumination to the Jews that he went up to Jerusalem in spite of a warning not to go, and he suffered the consequences in years of imprisonment. Paul also is responsible for the ecclesiastical machinery of the orthodox church, which is no part of Jesus' philosophy. Paul's ambition took a religious turn, and he made an institution out of what Jesus had intended should liberate men from institutions.

Elijah championed the cause of God with such zeal that he became violent and destructive. He was willing to be guided, however, and slowly he learned the lesson that one must receive the kingdom of God as if one were a little child. He started with the roar of the whirlwind, and ended with the whisper of the still, small voice.

"He came thither unto a cave." The cave signifies the secret, inner recesses of the soul. The power of Spirit penetrates the most secret chambers of the mind, and sheds light upon the darkness within. We sometimes think that we have lost our Elijah power because we have not the old time impetuosity and ability to speak the healing words of Truth and see the quick results. But there is no loss in Spirit—the power is penetrating the inner man, and some dark cavern of consciousness is its abiding place.

The law of our being is activity. We must be doing something. If your spiritual power has struck in and seems to be sulking in bondage to materiality, claiming that it has done a great deal of good, that it has had no reward, and that you are the only pious

one left on earth, you may know that the Lord is right now saying to you, "What doest thou here?"

The command is, "Go forth, and stand upon the mount before Jehovah"—that is, go up into the mount of spiritual understanding and analyze the situation. We are to discriminate between cause and effect. The inspiration of Spirit sets up activity in both mind and body and if there are states of consciousness that resist they are broken into pieces. Yet the Lord is not the agent that pulverizes, though He is remotely the cause. When one is ill God is not in the throes of pain and disease; error is resisting the restoring power of Spirit, and the result is a great commotion. The Lord is not in the commotion. The Lord is in the still, small voice, or, more correctly, "a sound of gentle stillness."

A Hebrew scholar gives, as a literal translation of the 11th verse, this magnificent passage:

"Wind great and strong, rending mountains, shivering rocks before the face of Jehovah—not in storm Jehovah! And after the wind, earthquake—not in earthquake, Jehovah! And after the earthquake, fire—not in fire, Jehovah! And after the fire, sound of soft silencing (audible gentle stilling)!"

QUESTIONS

1. What occurs when first we realize our spiritual origin?
2. What is the Elijah state of consciousness? State some of its good points and some of its shortcomings.
3. What is the remedy when we feel that we are the only real champions of the truth?
4. Is God the author of destructive forces?

Lesson 3, October 16, 1927.

Unity Subject—ACQUISITIVENESS, A BUILDER OR A DESTROYER.

International Subject—ELIJAH IN NABOTH'S VINEYARD.—I Kings 21:5-10, 16-20.

5. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6. And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thy heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8. So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, *and* that dwelt with Naboth.

9. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people:

10. And set two men, base fellows, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out, and stone him to death.

16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17. And the word of Jehovah came to Elijah the Tishbite, saying,

18. Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.

19. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

GOLDEN TEXT—*Be sure your sin will find you out.* —Num. 32:23.

SILENT PRAYER—*All my affairs are under divine law, and the spirit of justice and righteousness is supreme.*

Acquisitiveness is a legitimate faculty of the mind; covetousness is its Judas. When acquisitiveness acts within the law it builds up the consciousness, but when it oversteps the law it is a destroyer. Judas was the treasurer of the disciples of Jesus, but he became covetous ("hath a demon") and his sin brought tragedy. King Ahab represents acquisitiveness. This faculty ruled his mind and took possession of the whole man. When acquisitiveness throws its influence over man, he develops an insatiable desire to possess things. Ahab built a splendid summer palace, inlaid with ivory. Extravagance grows on its own thoughts; Ahab's palace of ivory must have additional gardens. The vineyard of Naboth suited Ahab, and he acquired it by foul means. Covetousness has no wisdom. When one gives up to the demands of covetousness he will commit the most foolish acts to get possession of coveted objects. Seemingly subtle plans (such as that of Jezebel to have the innocent Naboth stoned to death) are always laid bare and their shallowness is shown. Selfishness is nearsighted, and all its ways are narrow.

Elijah, the defender of the law, is the enemy of covetousness. He exposes it in the midst of its transgression. "Hast thou found me, O mine enemy?"

There is no escape from the spirit of justice, it overtakes unjust men when they think that they are secure, and they have to give up everything. The man who takes advantage of another's necessity, in order to enrich his own coffers, must in due season, restore fourfold, as did Zacchæus.

Brain cells are the central stations from which the mind sends its ruling thoughts to various parts of the body. Acquisitiveness works from its brain area and

affects the whole organism. If it is cultivated to the point of covetousness it dominates appetite; then more food is eaten than the system needs from day to day, and the excess is stored up as fat. This excess of flesh is not properly vitalized, and eventually leads to decay. Thus selfishness uses appetite to destroy the body.

The remedy for all error resulting from acquisitiveness is to call upon divine law to adjust every thought in which acquisitiveness plays a part.

Make this affirmation daily:

All of my affairs are ordered in righteousness, and my own comes to me under divine law.

QUESTIONS

1. When is acquisitiveness constructive in consciousness? When is it destructive?
2. How does extravagance grow?
3. Explain how selfishness lacks wisdom.
4. Can one escape the spirit of justice?
5. What is the remedy for all error resulting from acquisitiveness?

LESSON 4, OCTOBER 23, 1927.

Unity Subject—PROPHETIC VISION ESTABLISHED.

International Subject—THE CALL OF THE PROPHET.—I Kings 19:19, 20; Amos 7:14, 15; Isa. 6:1-8.

19. So he departed thence, and found Elisha the son of Shaphat, who was plowing, with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah passed over unto him, and cast his mantle upon him.

20. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee?

14. Then answered Amos, and said to Amaziah, I

was no prophet, neither was I a prophet's son; but I was a herdsman, and a dresser of sycomore-trees;

15. And Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.

1. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.

2. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.

4. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.

5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

6. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:

7. And he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.

8. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

GOLDEN TEXT—*And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.*—Isa. 6:8.

SILENT PRAYER—*I am purified in mind and in body by the activity of the high ideals that have been revealed to me by the Spirit of truth.*

According to Webster a prophet is one inspired by God to speak in His name, announcing future events. To prophesy is to utter with divine inspiration, to foretell, to herald, to give instruction in religious matters.

The prophet in us is the state of thought, or attitude

of mind, that receives divine inspiration and imparts it to our consciousness.

The calling of the three prophets, in today's lesson, pertains to cleansing and lifting the faculties of judgment and strength in us, and to establishing us more fully in the consciousness of our true spiritual selves.

Elisha means "God is salvation; God is savior." Elisha became known as a prophet of the Lord and as a man of God. Today we should call him a spiritual healer and a teacher of truth. In consciousness he represents willing obedience and receptivity to the word of God, which lifts the whole man into spirituality. In today's lesson the Elisha quality is being quickened by the word of the I AM (Elijah).

Shaphat, father of Elisha, means "judge" and signifies the development of the discerning, judging faculty in consciousness, or the judgment idea becoming operative throughout the various faculties of mind. Discernment—good judgment—is a very necessary factor in bringing forth true prophetic vision.

The oxen that Elisha used for plowing represent strength guided and used constructively. Twelve is a spiritual number; it bespeaks the twelve faculties of the mind that become awakened in the individual who is developing spiritually. Here strength is active in all twelve faculties.

The mantle of Elijah that he cast upon Elisha in calling him to become a prophet represents the reflected spiritual power that falls upon us at a certain stage of our unfoldment; it becomes an abiding, working part of our consciousness after we have declared the truth in the highest until we become thoroughly established in it.

Amos, the name of the second prophet mentioned in our lesson, means "burden bearer, weighty." Amos was a shepherd. He signifies the conscience directing the natural forces of mind and body. In his call to

prophesy we see the quickening of our conscience to spiritual vision, or understanding.

King Uzziah signifies the will established in the belief in physical strength. He died. In other words, after the dominating physical strength has lost its hold on the organism, the higher self (Isaiah—salvation of Jehovah) begins the purification of the body.

The first step in every spiritual demonstration is getting a vision of divine law. To some, divine law comes in symbols; others see it as a logical truth. The symbols that Isaiah saw represent spiritual ideas. The seraphim are ideas of purity. The meaning of the word is "burning, noble." Seraphim typify the cleansing power of exalted ideas, of a vision of the kingdom of God in man.

Wings symbolize freedom from material limitations. "Holy, holy, holy, is Jehovah of hosts" is the word of Truth, in Spirit; the statement, "The whole earth is full of his glory," declares wholeness for the body. The spiritual perception of the all-pervading glory of divine perfection is well understood by those who have had visions of the heavenly law.

When one receives a real vision or perception of that which is contained in spiritual perfection, one feels very small and unworthy, but the consciousness of personal impurity is taken away by the realization of divine purity in thoughts and words (verses 5, 6, and 7). Then one is ready to go forth in the power and in the strength of Spirit to proclaim the fullness of Truth to every phase of his own being and to other people as he is led, and as the truth is revealed more and more perfectly to him.

QUESTIONS

1. What is a prophet? What is meant by prophesying? What is the prophet in us?

2. To what does the calling of the three prophets in today's lesson pertain?

3. What does Elisha signify? What do the oxen that he used for plowing represent?

4. What does Amos signify? What do we see in his call to prophesy?

5. What is the first step in every spiritual demonstration? Explain something of the inner meaning of Isaiah's vision, as given in our lesson.

Lesson 5, October 30, 1927.

Unity Subject—A LESSON IN RIGHT LIVING.

International Subject—AMOS DENOUNCES SIN (World's Temperance Sunday).—Amos 2:4-12.

4. Thus saith Jehovah: For three transgressions of Judah, yea, for four, I will not turn away the punishment thereof; because they have rejected the law of Jehovah, and have not kept his statutes, and their lies have caused them to err, after which their fathers did walk.

5. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6. Thus saith Jehovah: For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof; because they have sold the righteous for silver, and the needy for a pair of shoes—

7. They that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father go unto the *same* maiden, to profane my holy name:

8. And they lay themselves down beside every altar upon clothes taken in pledge; and in the house of their God they drink the wine of such as have been fined.

9. Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10. Also I brought you up out of the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite.

11. And I raised up of your sons for prophets, and of

your young men for Nazirites. Is it not even thus, O ye children of Israel? saith Jehovah.

12. But ye gave the Nazirites wine to drink, and commanded the prophets, saying, Prophesy not.

GOLDEN TEXT—*Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say.*—Amos 5:14.

SILENT PRAYER—*I establish good in my mind, in my body, and in my affairs by believing in and thinking about Good (God) only.*

Amos, the writer of this text, was a shepherd in the land of Judah. He was called to be a prophet and he prophesied in both Judah and Israel. As a prophet, he signifies the quality in man that knows the law of God and perceives the result of obeying or disobeying it.

The kingdoms of Judah and Israel represent the inner and subjective forces of man's being; they also represent his objective consciousness, established in, or awakened to, Truth to a certain degree. Until man reaches the place in his unfoldment Godward where all that tends toward materiality and error is overcome, he always seems to be having a battle of some kind. He lays hold of a truth, and for a time seems to live up to it; but as it sinks back into his subconsciousness he sometimes seems to fall away into material thinking again. Then that in him which is awake to spiritual vision (the prophet—it may be what we call conscience) begins to reprove him for his shortcomings, for his failure to abide by the law, and shows him the result. Sometimes he listens to this inner monitor and repents at once—makes a decided improvement in his thoughts and in his deeds by laying positive hold of high Truth ideals; or he may refuse to listen—as Judah and Israel refused to heed the warnings of Amos—and so let the law work itself out in him and in his

affairs in some form of suffering, or of lack of harmony and success. Such punishment is often called the punishment of Jehovah. God does not punish people, but the law cannot bring about good in them and for them when they refuse to order their lives in accordance with it.

We may think that the commission of a few small errors only will not make much difference in our reaping, but the law is just and sure and always works to bring to us a harvest akin to our sowing. "For three transgressions of Israel, yea, for four, I will not turn away the punishment thereof."

Injustice is deplored in verse 6 of our lesson, impurity in verse 7, and giving way to appetite for strong drink in verse 8. One must become just in thought as well as in deed. To believe that another can deal unjustly with one will place one in a position to become a victim of injustice. The inner significance of impurity is an adulteration of one's thoughts: believing in two powers—evil as well as good. God's blessings of good are to those who are of the single eye, those who keep their attention fixed on God—the Good—only. The drinking of wine signifies the belief in one's mind that one needs material stimulation to increase life activity, strength, health, and enjoyment, instead of knowing that Spirit is the source of one's life and is at all times sufficient.

In verses 9 and 10 some of the good that the Israelites had experienced through the power and guidance of God is mentioned. That in us which warns us when we have transgressed the law (in this lesson the prophet Amos signifies the law) also reminds us of past demonstrations of great deliverances that we have experienced through the ministry of Spirit in our lives. Remembrance of the good that we have realized often inspires us to active trust in God and to obe-

dience to our high spiritual standards; the accusations of conscience seldom have such good effects.

Condemnation always tends to depress and weaken us; good thoughts, high ideals, reminders of what we really are in truth, lift and strengthen us to further attainment of good. Let us, therefore, as prophets of God, seek always to be proclaimers of the Truth that heals and redeems. Let us not dwell upon error but simply deny it and let it go, since it is not of God; then let us turn our full attention to the building up of that which is abiding and enduring.

QUESTIONS

1. What in man does Amos as a prophet signify?
2. When will man's battling with error cease?
3. Does God punish people? Explain the punishment that is called the punishment of Jehovah.
4. Explain the inner teaching of verses 6, 7, and 8.
5. Which is more likely to inspire us to further active trust in God and obedience to His law: the remembrance of good, or self-accusations? Why?

HEALING IS GOD'S WILL

Surely the words of Christ, "According to thy faith be it unto thee," reveal what is the true nature of God's will with regard to sickness and disease. Where he found a spark of faith he inspired it to greater heights; never for a moment did he suggest that there were alternatives in the mind of his Father. God has revealed his will for all time through his Son and part of that will was that He "went about . . . healing all that were oppressed of the devil; for God was with him." Wherever he went he struck at the root of disease and he did not place his healing work in the background of his ministry but in the forefront.—*Church Standard (Sydney, Australia).*

PROSPERITY

Thou art my all-sufficiency in all things, and my cup of prosperity runneth over.

We all need a greater realization of the presence of God, the source of all things. To those who are anxious about things to eat, to drink, and to wear, Jesus says, "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Open your mind to the Spirit of plenty and plenty will be added to you. Do not let in even one thought of insufficiency but keep your mind charged with the Spirit of plenty, plenty, plenty. Repeat our prosperity statement many times every day.

"My cup runneth over.
Surely goodness and lovingkindness shall follow me all the days of my life;
And I shall dwell in the house of Jehovah for ever."

PROSPERITY THOUGHT

October 20 to November 20

Thou art my all-sufficiency in all things, and my cup of prosperity runneth over.

HEALING THOUGHT

October 20 to November 20

Thou art my health unfailing, and I trust Thee to restore the perfection of Thine image and likeness in me.

HEALTH

Thou art my health unfailing, and I trust Thee to restore the perfection of Thine image and likeness in me.

God is the health of His people; consequently when I confidently look to God as my unfailing health, that sure source of health restores me to perfection.

Talk direct to God about your health. God is Spirit. He is right here in our midst at all times, under all conditions. Do not think of God as absent or in any way separate from you. You are His spiritual image and likeness. His Spirit is in you, and you will feel His quickening when you affirm with me: "Thou art my health unfailing, and I trust Thee to restore the perfection of Thine image and likeness in me."

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

PRAYER ANSWERED BEFORE SPOKEN

"Before they call, I will answer; and while they are yet speaking, I will hear."

When the 1927 spring rains continued with such frequency and such volume that farm work was delayed until it seemed almost hopeless that a crop could be raised that year, the ministers of Charleston, Mo., called upon the people to gather in the churches to pray for a cessation of rain. That, according to the Kansas City (Mo.) Times, was the turning point in the weather. The call was sent out on Tuesday and the next morning when the people gathered in their respective churches to pray, the sky was cloudless. Five days later, when the story was reported to the Times, there had been no more rain of consequence and the farmers were shaking off the spell of pessimism that had held them for more than two months.

BEST SELLER

We quote from an editorial in the Noblesville, Ind., Ledger, which commented upon the popularity and the value of the Bible:

Those who have no hope for this republic or for the world have one fact they will find it difficult to laugh off —the distribution of ten millions of Bibles the past year. The Bible is still the best seller of all books, and this distribution of Bibles marks the advance of civilization and of the brotherhood of man. . . .

The Bible is the most interesting of all books. The President of the United States has time and again, since he has served the people as their leader, taken occasion to urge the reading and following of the precepts and teachings of the Bible.

It will be fine progress for this country if all the people who buy Bibles will read them, study them, try to under-

stand them, then keep the laws promulgated by the Bible. There are two millions of laws, ordinances, statutes and disciplines in the states and the country itself, but none of those would be needed if the Ten Commandments were understood and obeyed.

GIVES MILLION, REMAINS UNKNOWN

"Sell all. . . . and distribute unto the poor," was the spirit that actuated the giving of $1,000,000 by an unknown man to the Methodist Episcopal church. The Lima (Ohio) Star, commenting upon the gift in a recent editorial, said in part:

No one will suppose that the man who gave all this money was ashamed to let the people know his identity because of the wickedness of giving for the upbuilding of Christ's kingdom on earth. No one will suppose he had an ulterior motive. This man is doing what Christ would have done—giving and telling no one. The truth is Christ is giving through this publicly unknown man. It is always Christ giving and helping others. Christ must receive the credit, for it is Christ working through the donor.

ATTRIBUTES HER RECOVERY TO PRAYER

The following item is taken from the Waterbury (Conn.) Democrat:

Unable to walk for nineteen years and attributing to prayer whatever progress toward recovery she made from time to time, Miss Elizabeth M. Fitzpatrick, of Fall River, Mass., . . . a few days ago took her first steps, unassisted, in almost a quarter of a century.

THE FOUNDATION FOR PROSPERITY

More and more the business world is coming to realize that the only firm foundation for prosperity in any great degree is a service to humanity which is genuine and worth while.

The great business concerns in this country are those that are able to point to a service that is untainted with suspicion of fraud. The products which are in the greatest demand are those whose merit has been proved by years of test. —*Chattanooga (Okla.) Leader.*

GOLDEN RULE IS BUSINESS ASSET

The following news story was clipped from the Indianapolis, Ind., Star:

Business interests the world over should give the Golden Rule an opportunity to work in order to bring about a more effective practice of the economics of Jesus Christ, Arthur Nash of Cincinnati, Ohio, millionaire clothing manufacturer, declared in an address on "The Golden Rule in Business" at the fourteenth annual congress of the International New Thought Alliance at the Claypool hotel last night.

"It is time that we give Christianity a real trial in the world, and the practice of the principles of Jesus Christ in the lives of professing Christians and of His followers will bring about modern miracles," he asserted.

"Let us clearly seek to understand the simple truth taught by the Nazarene. Let us urge our professing atheists to read the gospels of the New Testament and I'll be willing to take a chance on them. You can learn the New Testament by heart, as I did, and yet not know a thing in it.

"The only way to serve God is to serve man. We cannot make laws to change human nature. We cannot make laws; laws are discovered, not made by man. God is the maker of laws.

"Brotherhood of men will bring about economic coöperation in the world and in that brotherhood, taught by the Golden Rule, we will find a common understanding of the laws of God."

For several years I have made it a rule to tithe. Whether that did it or not, I have a better job now and make more money than I did before I adopted tithing. —*A Testimonial in Ardmore (Okla.) Ardmorite.*

Ideas of enlightenment and of justice are spreading gradually over the earth. A few weeks ago the League of Nations anti-slavery office announced that H. H. Beglar Begi Mir Sir Mahmud Khan, Wali of Kalat, has abolished slavery in the Kalat district of Baluchistan.

SILENT UNITY

"Be still, and know that I am God."

Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. Silent Unity can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

The expenses of the Silent Unity work are met entirely by the love offerings of those who have received help and of those who wish to help in the work of spreading the Truth.

If your need is urgent, telegraph or telephone us; you may send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

SILENT UNITY DEPARTMENT

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Cable Address: Unity, Kansas City

EXTRACTS FROM LETTERS

Written by Silent Unity

OCCULT BREATHING AND OCCULT FORCES

Please explain what is meant by occult breathing. How can occult forces cause sorrow?

Occult breathing is a term applied to any of the various systems of deep breathing that are practiced for the purpose of awakening the psychic forces.

The occult forces are the mental, soul, or psychic powers and activities that many persons erroneously believe to be spiritual. Man is threefold in his being: spirit, soul, and body; or spiritual, psychical, and physical. The spiritual realm is the realm of the unformed. Divine Mind (God) and the perfect ideas of Divine Mind—love, life, substance, wisdom, power, and so forth—exist as unformed ideas in the one Mind. In coming forth into manifestation, ideas begin to take form first in the mental or thought realm; this realm where pictures of ideas exist we call the psychic realm. It is the plane of seemingly supernatural phenomena, where one "sees things," hears mysterious voices, and so forth. Such recognition of the psychic is not wrong or wicked, but if a person allows himself to become so taken with this realm that he loses his hold on the truly spiritual, he gets into danger. He becomes swayed by all kinds of thoughts, fads, and fancies, and often seems to lose his power of judgment and his dominion over his life. Such a state of affairs certainly cannot be good; dominion over himself is man's God-given right, and without it he cannot amount to much.

There are persons who see pictures of ideas and of events whenever they attempt to go into the silence. There are classes of people who sit together in the dark for the purpose of seeing and hearing things in a supernatural way. They think that by so doing

they are receiving spiritual instruction, but they are mistaken. When one really gets into the silence he enters the realm of the formless where God (Spirit) dwells. This is the true source of all understanding and power; those who reach this place of stillness with God are truly strengthened and inspired. The still, small voice of Spirit makes no sound; it is an inner knowing, a revelation or an assurance of some truth to the consciousness of the individual. This true revelation of Spirit always brings with it a deeper peace and poise than one has known before; it establishes one more firmly in the inner Christ dominion.

Those who seek the realm of phenomena—for some wonderful vision, some supernatural voice or expression, some glimpse of the "spirit" of a friend or a relative who has died—to gain wisdom or to satisfy curiosity, are not on the right track. They do not get into touch with the true spiritual power and the upholding presence of God, and they let go of the personal will, in degree at least, in order to open their consciousness to the psychical; thus they are likely to lose their mental and their physical balance, sooner or later, and their hold on themselves. They are prone to become like ships without rudders, at the mercy of every wind that blows, and in danger of being cast upon the rocks. Such are the ways in which occult forces cause sorrow.

PROGRESS IS GRADUAL

I have not made so much progress as I expected to make. Living in the midst of disease, I am constantly reminded of it and its results. If God does not will death, why did the apostles meet death?

One does not grasp and demonstrate Truth all at once, though there are times when so great an illumination comes to one that demonstration immediately follows. However, the real, the permanent work is that which comes through growth. Faithfully to affirm and to meditate upon Truth builds it into soul and

body. The living words of God are "life unto those that find them, and health to all their flesh."

Know that back of adverse appearances there is a mental state to be corrected, and work for harmony there. This effort will help you to overcome the tendency of the mind to see reality in adverse conditions.

The apostles perceived more truth than they demonstrated. Paul said that they saw through a glass darkly. First one discerns the truth, and then he has a real work to do; he has to build the truth right into his body consciousness. He must know that words of truth have the substance and the life of Spirit which will transform and renew both mind and body. "The tongue of the wise is health."

PRAY FOR AND REALIZE LIFE

My husband is seriously ill; the doctors say that he cannot live. He is in such great pain, night and day, that I cannot bear to see him suffer. Will you please pray that the end may come quickly?

We will not pray that your husband will die, for God is life and His will for all people is life. Jesus Christ said, "I came that they may have life, and may have it abundantly." If one believes very strongly that the only way to be free from pain and suffering is through death, then his life current is cut off and death really takes place. But when one fully realizes that God does not want any of His children to be sick or unhappy or poor, not only can he become more alive himself, but he can help others to realize life.

God is always and everywhere present, and God is life. Begin to think about and praise the life which is waiting to purify, to renew, to vitalize every cell in your husband's body. Help him to realize it for himself. Your husband was made in the image and likeness of God and as you faithfully behold God in him, his body will respond and will become whole, perfect, fully alive.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken. —*The Editors.*]

HEALING

Snow Hill, Md.—I asked your prayers for my wife and for myself. My wife had diabetes and I had stomach trouble. Doctors now pronounce my wife cured, and she looks better than she has looked in several years. My stomach is better.—*E. J. H.*

Navasota, Texas—The doctor made a blood test and pronounced our son's illness typhoid fever. Medicine did not seem to afford him relief. We prayed, and about 9 o'clock in the evening we wrote to you. In an hour and a half our son's headache seemed better, and he went to sleep. He rested well all night. The next morning his temperature was much lower, and by noon it was normal. He now is feeling fine. We rejoice that our son has been healed, and we are very thankful to God and to Unity for the wonderful blessing that we have received. We pray that God's blessing shall be with you always. —*L. B.*

San Francisco, Calif.—I had suffered from constipation since infancy; even enemas did me no good. Now I am completely healed. You don't know how glad I am to be able to say that. I owe my healing to God and to the teachings and the prayers of Unity.—*M. E. W.*

Sausalito, Calif.—I had all the symptoms of scarlet fever, and was very ill. My mother telegraphed you for prayers for me. In a week I was back at work. I know that but for your prayers I should still be at home quarantined.—*K. E. L.*

Chicago, Ill.—My little son has stopped stuttering. He began to improve the day after I wrote to you. I praise the Lord for his healing.—*Mrs. T. B.*

Seattle, Wash.—A growth about the size of an egg

had been on my wrist for about two years. I asked you for prayers and the growth started to decrease. Soon it was entirely gone.—*G. C. R.*

Enderby, B. C., Canada—I asked you for prayers, and even before my letter reached you my affairs began to straighten out. The owner of the farm on which we lived had started legal proceedings to have us ejected, but he changed his mind and signed our lease. It is wonderful how the knowledge of your interest and your prayers strengthens and encourages one. I am indeed thankful to God and to Unity.—*E. W.*

Pendleton, Oregon—I asked you for prayers for my daughter who was troubled with astigmatism. She is now healed. I thank God and Unity for this blessing.—*M. H.*

White Plains, N. Y.—I telegraphed you asking prayers that my daughter might be healed of a serious throat trouble. The doctors said that an operation would be necessary immediately. I had confidence in your prayers and I held healing thoughts all night. The next morning I had another specialist examine my daughter's throat and he said, "Why, her throat is clear! No operation is needed." I am very grateful for your coöperation.—*F. C. L.*

Gloversville, N. Y.—You may discontinue your prayers for my father. He is so much improved that he is now able to walk around. Two doctors said that he had chronic Bright's disease and could not live. He had a very weak heart and was suffering from uræmia. My sisters went to see him and when they heard the doctors' report, they had him taken to a hospital; however, the doctors at the hospital could find no trace of Bright's disease or of uremic poisoning; they said that his heart was in good condition. He now eats heartily, sleeps well, and gains new strength each day. He expects to leave the hospital soon. The doctors say there is no reason why he will not be a well man. I thank you very much for your prayers.—*Mrs. W. B. M.*

Indianapolis, Ind.—About five years ago my seven-year-old daughter became very ill. Doctors said that she was suffering from brain fever and sleeping sickness. She would eat nothing; for seven days her temperature remained at 104°. Blood collected in her throat and around her teeth and I had to wipe it away about every ten or fifteen minutes to keep her from choking. Two doctors came twice daily and did all that they could; they said that they had

seen only one case like it in America and that such cases never recovered. I said to myself, "She will live, for God is with me." I wrote to Silent Unity and asked for prayers that my daughter might be healed. I kept praying as I attended her; the next morning when the doctor came he stood and looked at her for some time; then he said, "A miracle has occurred." The following morning she opened her eyes for the first time in eight days, and asked for water and for flowers. Some other persons were in the room; they said that she was dying. I knew better, and I knelt by her bed and thanked God for saving her life. A week later she was able to walk alone. The doctors said that if they ever had another such case they would ask me to act as nurse. I said: "God healed my child. Let us give Him the praise."—*Mrs. S. C.*

Carrollton, Md.—Two years ago I asked you for prayers for my mother, who was very ill; the doctors said that she had cancer and could live only a month or six weeks. I read in *Weekly Unity* that you take hopeless cases for treatment. I asked you for help. My mother recovered and is in good health today, which astonishes the doctors and the neighbors. I know that God answers prayer and performs miracles. God bless you.—*A. K.*

Hollywood, Calif.—It is most gratifying to me to tell you of the wonderful improvement that my health has undergone since I appealed to you two months ago. At that time I was suffering from stomach ulcers and after months of dieting and many weeks in bed I was miserable. Now I am well and strong, I have no pain, and I eat almost anything that I want. I feel like a new being. My ideas of God and life and the future have been changed completely. By my healing and by constant communion with my Father and Friend I have developed a faith that is the most wonderful thing in life to me. I can never be sufficiently grateful for this new birth! I thank you for your interest and for your prompt answers to my appeals for help.—*E. A. H.*

PROSPERITY

Caldwell, N. J.—When I thought of writing you for prayers that my sister might secure a position, something said to me, "Before they call, I will answer." I immediately wrote to you. Before my letter could have reached

you I received word that my sister had obtained a nice position. I thank you very kindly for your wonderful help in our affairs. May God bless your work forever. —*E. C. W.*

Brooklyn, N. Y.—My husband had been out of work for about a year. I asked your prayers for him and now he has obtained a position. You may discontinue prayers. We thank God and Unity for the blessings that we have received.—*C. W.*

Los Angeles, Calif.—Things are working out in a strange way for us. I thought that the increased prosperity for which I asked would come through my husband's making more sales. Instead of that, a most unexpected offer came to me. Before my marriage I was on the stage; a man who formerly directed me is now directing at one of the theaters here. When he learned that I was in town he immediately offered me a position, which I accepted. I am to have a very good salary, with a raise at the end of eight weeks, which makes me very happy. My husband's business is better; I have found a fine woman to keep house and to care for my babies in my absence. I feel that your prayers have brought all this to us, and I thank you sincerely.—*Mrs. R. J. A.*

Brooklyn, N. Y.—Some time ago I asked you for prayers to help me to find work. You may discontinue prayers, as I have found a very good position. I inclose a small love offering and I thank you most sincerely for your help.—*N. A.*

Cleveland, Ohio—I asked you for prayers for help because my husband had lost his position. He has now started to work in a new position. For six years he had tried to get a position such as he now holds, but he had been unable to do so. We thank you for your help. —*Mrs. W. F.*

Los Angeles, Calif.—You may discontinue prayers that I may rent my apartment and little cottage. They are occupied by two nice couples. I thank God and Unity. —*Mrs. W. T.*

Lynn, Mass.—I wrote some time ago asking that I might find employment in a nice, clean place. I now have work with a nice family in a new home in a healthful section of the city. I thank you for your prayers.—*E. T.*

Edgerton, Mich.—I wrote to you some time ago asking for prayers, as my husband was out of work. Last week he

went to work at his old place. I thank God and Unity. —*Mrs. R. E. W.*

High Point, N. C.—I asked your prayers to help me rent a house that had been vacant for six months. Three days after I wrote to you the house was rented. I thank God and Unity.—*C. D.*

Christchurch, New Zealand—I have found a splendid position and I think that it was a marvelous demonstration. I was very much discouraged, as I had searched everywhere for work. I stood still and said to myself: "I know full well that God knows the very place for me, so why should I worry? I shall wait right here for an inspiration." I waited, listening inwardly, and after a minute or two I had an impulse to go to see a friend near-by. I went to her. Almost the first thing that she told me was that a certain position was vacant. I was at work in three days. —*Mrs. A. J.*

PROSPERITY BANK

Atlanta, Ga.—I have experienced many joys since last I wrote you. I have had a promotion in my office (where my associates are more pleasant than they have been in the past), we have purchased a little home, and altogether I believe that my last prosperity bank has brought me more real joy than I have received from any previous one. Truly I have learned that to get the best from life we must give to others the best that is in us. Please accept the inclosed check for $25 as a love offering.—*Mrs. T. E. D.*

Gary, Ind.—I cannot find words to express the joy and the happiness that I have received through Silent Unity. I know that I have been wonderfully blessed. When I wrote you ten weeks ago for prayers and a prosperity bank, my business was dull, I was sick, and everything seemed dark and gloomy. I felt as if I had the weight of the world on my shoulders. Thank God I have been relieved of that burden; my health is greatly improved; my business is good, and I see nothing but rays of sunshine. Through faith I have accepted Him as my partner in business; I have put everything in His hands, realizing that I can find no other like Him. I am one of your constant readers and followers. —*S. R.*

Indianapolis, Ind.—My prosperity bank really has worked wonders! At the time of my decision to send for the prosperity bank, the mental, physical, and material

conditions around my home seemed hopeless. I noticed my mental attitude slowly changing for the better. Next a physical defect by which I had been greatly handicapped actually was healed. I mean it. The queer part of the healing is that I had not asked for help in that line. One of my knees had been stiff for two years. After being in Unity for about three weeks I noticed that I was able to bend the knee somewhat, but there was not enough strength in it to raise my body to a standing position. I held to something to aid me, but I was thankful for that much help. Then I got a position that I liked better than any I ever have had. One day at the office I was asked to look in the bottom shelf of a book case for a certain book. Without thinking I got down in a squatting position. Then I wondered how I would get up without appearing old and stiff, but I actually raised myself to my feet. I want you to know that you have performed wonders for me.—*M. L.*

Chicago, Ill.—Please send me another prosperity bank. Your prayers have been wonderful, and the result for me is a new understanding of God. My commissions have doubled and my work is much easier. I am most grateful to God and to Unity for the blessings that are mine.—*E. S.*

El Cajon, Calif.—Probably none of your prosperity bank users has prospered more wonderfully than we have. When we sent for our first bank it looked as though we were about to lose all our property. However, we finally made a very good trade, cleared ourselves of a mortgage and heavy taxes, and we now have a beautiful mountain ranch. The fact that we were kept from making unprofitable deals all last year is clear proof to us that God was guiding us in every transaction. We inclose a love offering, and we want you to know that we are very, very grateful.—*Mrs. E. F. L.*

Marinette, Wis.—I have received wonderful blessings since I have had the prosperity bank. For more than a year I had been wanting to sell my car. I sold it two weeks ago, and I got more for it than I had expected to get. I have prospered in other ways also.—*N. E.*

HELPED BY UNITY LITERATURE

Odessa, Wash.—One week ago I arrived at a small town to begin my first year of teaching school. Thinking of teaching and of the problems of discipline, I became so discouraged that I felt that I could never succeed. The night before school started I was gripped by fear and lack of

confidence. But that night I happened on your little magazine called *Unity*. I read it, and so anxious was I to overcome my fears and to gain confidence, that I made a great effort to understand and to get help from the articles in the magazine. Then I read the words, "Strength, poise, power," and I was strangely comforted. The next morning on my way to school I kept step to those three words, and I met my classes with courage. A week has passed, and that courage has carried through the week. I cannot but feel that it was the philosophy set forth in your book, which, appealing to me strongly in my need, helped me through the week.—*E. D. B.*

Jacksonville, Fla.—I greatly enjoy reading your magazines. They are inspiring, and keep me in the best of spirits all the time. I used to be cross and nervous, but now I am happy all the time. Every morning before I go to work I read a thought from *Unity Daily Word*, and ponder over it during my working hours, and everything goes along wonderfully.—*I. B.*

RADIO

San Antonio, Tex.—We often hear station WOQ. We enjoy its programs very much.—*Mrs. J. M.*

Arden, Manitoba, Canada—We have just been listening to a program broadcast from your station. It was the best concert that we have heard this winter. We live on a farm 115 miles north and west of Winnipeg. We take great pleasure in listening to your station and to others in the United States.—*E. J. P.*

Salt Fork, Okla.—I have just been listening to your wonderful Sunday afternoon healing service. I feel that I received a great blessing from this meeting. I feel uplifted, and now I know that God's will is being done in me. I am praising God that I had the opportunity to hear this service, and you may depend on my being a listener every Sunday afternoon. May God bless and prosper you in your work. —*L. V.*

Quincy, Ill.—God is blessing Unity, and the radio department is doubly blessed. Please accept the inclosed tithe.—*S. R. M.*

SHOWERS OF BLESSING

Brookline, Mass.—You did wonders! It rained within two hours after I wrote you. We have had enough

rain. We hope for sunshine and fine days. Thank you heartily.—*L. P. T.*

Stockton, Kans.—I am writing to thank you for the rain that came Saturday. Your prayers were answered. We had the best rain we have had in years. I thank God and you for the blessed rain we had.—*M. H.*

Cope, Colo.—On the day that your letter arrived we received a good rain, and we have had a downpour every day since. You may discontinue your prayers. I thank you for your help.—*M. R.*

Cruce, Okla.—Four days after I wrote to you asking for prayers, we had one of the finest rains that we have ever had in this country. We thank our heavenly Father and Silent Unity.—*R. S.*

CORRESPONDENCE SCHOOL

Boston, Mass.—Your explanations of "desire" and "will" were very helpful indeed. The power of my mind has increased through my study of this course. This power is manifesting in better control of mind, of body, and of affairs.—*E. H.*

Spokane, Wash.—I am inclosing answers to questions on Lesson 4. This is a wonderful lesson. To me it has been revelatory to an unusual degree. I take pleasure in studying all of the lessons and I find them to be of inestimable value. I cannot express with my pen the uplift and enlarged vision that they are bringing to me.—*L. E. R.*

Fresno, Calif.—I am happy to send in my answers to the sixth lesson of the primary course. I have realized a surprising amount of good from the lessons thus far. This lesson has helped me to see what I have to do as an overcomer. I anticipate only pleasure in the work before me, however, because the reward is great. I thank you for your patience and for your helpful letters.—*Mrs. W. B.*

FROM CHILDREN

Chicago, Ill.—I am ten years old. I have been reading *Wee Wisdom* for two years. I love it very much. I wish more boys and girls would learn The Prayer of Faith. I say it every night and it always helps me when I do not feel right. The Prayer of Faith is just like a good fairy; at school when my studies are hard I get still and say the prayer and then my work seems so easy that I wonder why

I had ever dreaded it. Good-by, dear *Wee Wisdom;* be sure to come to me each month.—*J. K.*

Buffalo, N. Y.—I thank you for your prayers for help in my school work. This month my grades are higher than they have ever been before. I say The Prayer of Faith and I know that God and Unity are helping me. —*R. D.*

PROTECTION

Miami, Fla.—I feel sure that our little knowledge of Unity and our supreme faith in God were what took us through the hurricane without a bit of damage. With house roofs and cement blocks flying through the air, with apartments crumbling around us, not a window of ours was knocked out, our roof remained on, our furniture and clothing were not even wet. Why? Because some one prayed with faith believing. After the storm we could not take a step in our yard without stepping on blocks, roofs, and rafters. Oh, we are grateful for the protection that we received.—*H. V. S.*

New Orleans, La.—My son escaped being injured in an automobile accident. The train smashed his automobile almost in two, but he escaped without a scratch. It was a wonderful demonstration of God's power. He held the thought of the power of the Unseen Hand, and was saved. —*Mrs. T. E. T.*

FROM STUDENTS

Wilson, Conn.—I wrote asking your help because I was not doing well in my study of French. After I received your letter French became much easier for me, and when I took the next test I got a very good mark. I have been doing better in nearly all other subjects as well. —*N. C.*

Limington, Me.—I asked you for prayers to help me in my high school work, and I have had excellent results. I passed my examinations successfully, my name was on the honor list, and I received the highest rank in school. I thank you for your prayers. I shall tell others of Silent Unity.—*L. M. M.*

Seattle, Wash.—I asked you for help in my school work. Since then it has been much easier for me to get my lessons and I have received better grades. Thank you very much for helping me.—*M. D.*

PUBLISHERS' DEPARTMENT

On the back cover of this magazine appears one of Edwin Markham's most popular quatrains, in the author's own handwriting. Mr. Markham, considered by many to be the greatest living poet of this country, was a welcome visitor at Unity during the last summer. He spent a number of days at Unity farm and entertained several delighted audiences with readings of his poems. This young old man—he is 75, you know—enjoyed Unity swimming pool as thoroughly as did Unity's youngest worker, and how the Unity workers did enjoy him! His ideas in verse and in prose were an inspiration to them all.

"Inner Vision," written and compiled by Charles Fillmore, deals with dreams and visions and their interpretation, and gives a very fine inner meaning to that which is presented through dreams and through visions. It reveals very clearly that Omniscience works in and through our lives at all times, whether we are conscious of it or are unconscious of it, and that we must learn to interpret its wisdom aright. Published in booklet form, $.50.

"Chimpanzee," a new serial by Gardner H. Hunting, begins in the October issue of *Wee Wisdom.* One of the most popular features of *Youth* magazine has been a serial by Mr. Hunting which has been running ever since *Youth* started. Now *Wee Wisdom* readers are to have the fun of another of Mr. Hunting's serial stories. Don't miss it —or rather don't let your children miss it; it will begin in the October issue of *Wee Wisdom.*

See page 396 for an announcement of interest to you. Under the plan announced on that page, it is now possible for you to secure at a price that barely covers postal charges many of Unity's popular booklets. Those of you who have been wishing that you might have these booklets to give freely to your friends will now find your wish granted. See page 396 for information about the Surprise Bundles of Unity booklets.

Lowell Fillmore recently called a meeting of the Unity workers—all 400 of them—in order to acquaint them with the new type of records that Unity is producing. He opened the meeting with a silence led by one of the records. Then he played several others, explaining the purpose of each; for example, "Consecration of the House" is to be used to establish in a new home the spirit of love and harmony and peace, or to restore these conditions in a home where they have seemingly been lost. He explained the use of the Silent Unity Record Library. If one needs guidance in working out some problem, there is a Silent Unity record on guidance; for harmony, there is another, and so on. He explained that the value of these records is to help in getting the deep realization that one seeks in the silence, a voice to guide one's thoughts and feelings. The whole meeting was a most impressive one and one that we wish we might have shared with you. (The Silent Unity Record Library of six 5-inch records, twelve statements, in a morocco finish folding book, sells for $2.50. A complete list of our 8-inch records will be sent upon receipt of your request for them.)

Have you seen the new things that have been happening to *Christian Business?* Always a wide-awake, alert little magazine, it seems suddenly to have taken on new life. Some of the regular departments, that had rather a limited appeal, have been discontinued and in their places are practical, interesting articles. A new arrangement of articles and departments, a snappier style, more entertainment, give the whole magazine a greater appeal to busy people. If you have not seen a copy of Christian Business in the last month or two, write us and we will gladly send you a copy. Sample copy, free; yearly subscription price, $1.

Does every one wear a mask? Do you? Are you conscious of the mask you wear, and of the reason why you wear it? Do you know how it appears to others? Some persons wear masks without realizing it; others wear them consciously to conceal faults—or perchance virtues! Still others actually deceive themselves by the masks they wear. The editor of *Youth* chats with his readers about these masks, in Knee to Knee department of October *Youth*—an appropriate subject for the month of Halloween. Secure a copy from the nearest Unity Center or from us—or better yet, subscribe. $1 a year.

For a thorough understanding of the basic principles of practical Christianity, for a simple, clear explanation that beginners may readily grasp, we can suggest no better textbook than "Lessons in Truth." There is an edition of "Lessons in Truth" to fit every pocketbook. In paper cover, either pocket or standard size, it sells for only $.75 a copy. If you wish a more substantial copy, one that you may keep for many years, you will desire either the cloth edition for $1.50, or the de luxe edition for $3.

"I now take *Unity* magazine, *Unity Daily Word*, and *Weekly Unity*. If you should ask me which one gives the most help or the most inspiration, I really could not answer, for I need the teaching and help of each one." Just what we have been telling you—that one Unity periodical is good but that two are better; that one Unity periodical cannot cover the entire field of metaphysics and that only by subscribing to two or three or four can you be sure of getting all the benefit possible from your study of Truth.

"Weekly Unity is a great help to me. Now that I have become acquainted with it, I get something from it that I never have been able to get from personal contact with churches. I do not presume to criticize other systems, but rather to point out the generally impersonal character of the teachings of Unity, which have enabled me to become interested in and to enjoy the study of its Truth literature. May the good work increase, and may the day soon come when all will reach understanding."

In the August and September issues of *Unity* magazine appeared a story entitled "Caroline Napier." If the demand is sufficient, we will bring this story out in booklet form. We could not complete the publication of the booklet before the first part of next year, but we should be glad to have your comments on the story now, that we may determine whether or not to publish the story in booklet form.

We receive many splendid letters from persons who are studying *Unity Daily Word*. The vice president of a large music publishing house in New England writes: "I simply cannot get along without *Unity Daily Word*. It is part of my daily food. There is nothing else like it published."

If you are not studying the Unity daily lesson every day as found in *Unity Daily Word*, you should do so.

The following item is taken verbatim from the Lithgow Mercury, of Australia: "In America—the so-called land of 'almighty dollar'—there is a far-reaching movement to introduce Christian principles into business life. A monthly journal, *Christian Business*, published by the Unity School, Kansas City, Missouri, should be worth its weight in gold to keen business men. A recent leader —'Petrol in Relation to Industry and Spirit in Relation to Life'—is a revelation, linking up the social-industrial and the 'soul' industries—making the wise saying of Jesus the Master—'What does it profit a man if he gain the whole world and lose his own soul'—much more plain and readily understood."

More comments are received about "Your Own Pages" in *Youth* than about any other feature of the magazine. Frank questions about the real problems of youthful readers and equally frank answers by the editor explain this interest. Rivaling the popularity of the letter pages are the short stories, the serial, the feature articles, the laughs. Young people are enjoying *Youth*, and the older folk are recapturing youth's joyous spirit through Unity's most youthful periodical, *Youth*.

"I am sending my bank fund. I can say that the Prosperity Bank has worked wonderfully for me. Your prayers for prosperity have helped me very much. I now see prosperity on every side. I thank you for your prayers. I am a reader of *Weekly Unity* and *Unity* magazine and they surely have helped me to live a better life. I would not be without them, for they teach one how to live for God."

Expressions such as this enable us to continue our work with a renewed zest.

Unity School is always glad to consider well written articles and poems for publication in its periodicals. Unity School is not in the market for book manuscripts.

DO YOU DEMONSTRATE TRUTH EASILY?

If you will discipline yourself by applying Truth day by day you will eventually be able to apply it on every occasion.

WE RECOMMEND *UNITY DAILY WORD*

It is our pocket manual of daily lessons in the actual demonstration of Unity principles.

Sample copy free. Monthly, $1 a year.

1928 UNITY CALENDAR
The Gift of Good Taste

Do your Christmas shopping the wise and the easy way—order several of these artistic calendars now before the supply is exhausted, and check that many names off your Christmas list with the satisfied feeling that comes when you know that you have made a wise selection.

For your friend in business, an ornament for his office.
For the methodical housewife, a necessary utility.
For each one of many names on your Christmas list, an ornament, a utility, an inspiration that will be cherished daily throughout the coming year.

The sentiments, a different one for each month, are taken from "Divine Remedies." Each one aims to help to develop those qualities most desired in life. When you get your own calendar—of course you will order one for yourself, too—learn at once and repeat each day the statement given for that month. Day by day, month by month, you will grow in the consciousness of the Christ ideal.

The design for the calendars was drawn by Rickert Fillmore and is one of the most artistic that we have ever had.

The price, as in previous years, is $.50. Remember that in previous years those who did not place their orders early did not get Unity calendars.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

THE CHILDREN'S TEACHER

What teacher has charge of your child? Who is training him in citizenship, developing his moral nature, influencing his religious trend?

If your child is in the public school, he probably is under the instruction of his school teacher about one seventh of the year. Perhaps one half the remaining time is spent in sleep. What of the remaining three sevenths of his time? Who instructs him in that period?

Mother is busy with the house. Father is busy with his occupation. To what influence is your child subject when he plays with other children? The hints that older, and perhaps morally untrained children give out, random words heard here and there, sensational news paragraphs that set him to wondering when he does not understand, form the mental texts of the child—unless he has a purer source of inspiration.

"As he thinketh within himself, so is he." As the boy is trained, the man will be; as the girl is influenced, the woman will be.

High thoughts appeal to children because children have not severed their mental connection with the fundamental loveliness of life. When a child's thoughts remain uncontaminated, when they are definitely directed along the higher lines of activity, his body and his life will become the perfect expression that they should be.

Unity books for children, and *Wee Wisdom*, the Unity magazine for children, will teach your children the charming, the worth while, and the sweetest things in life. When you are too busy to instruct them you can, with full assurance of their good being served, turn them over to *Wee Wisdom* and the charming little books planned by Unity for its *Wee Wisdom* children.

You can make your selection of books from the following list:

Garden, the Gate, and the Key, The	paper cover, $.50;	cloth,	$.75
Aunt Joy's Nature Talks	paper, .50;	cloth,	.75
Wee Wisdom's Way	paper, .50;	cloth,	.75
Treasure Box			.50
Love's Roses			.25
Wee Wisdom Picture Books, Vols. II and III each,			.75

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

MANNA

Many persons are conscious of the fact that inner hunger cannot be satisfied with material food, and with all earnestness they seek spiritual food. By giving faithful service to others we gain spiritual understanding for ourselves. If you have benefited by the study of Truth, you are invited to join Silent-70 and help others to see the light. If you will write to us, we will gladly send you information about our work. The following letters will testify to the results that may be obtained:

Houston, Tex.—There are no words to tell what a blessing you convey to a weary world. Undoubtedly people are seeking the truth and are learning that there is only one answer to their desires. I am very grateful for the little that I may do in telling of the wonderful work of Silent-70—helping others to see the light by giving out Unity literature.—*Mrs. L. H. M., S-70 No. CN-56.*

London, England—Kindly send me another supply of Silent-70 literature. I frequently slip tracts into letters to friends, and hope to make the teachings more widely known in this way. I also sent a special packet to a missioner who works among East End prisoners, and he was glad to have them. I will send a supply to our British Sailors' Society for their ocean libraries and lightships. Please let me have the tracts as soon as possible; I wish to slip them into Christmas letters and parcels.—*B. M. S., S-70 No. BE-7.*

DO YOU WISH TO REMAKE YOUR WORLD?

Any one may remake his world if the present state of affairs does not suit him. He may do this through the power of true, creative words. You have the opportunity, now, of learning to speak words that will make your life and your surroundings what you want them to be. Membership in the Unity Good Words club will help you to attain that to which you aspire.

The pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Sign this blank, personally, and return for enrollment.

WILL IT PAY FOR THE EFFORT?

Following is a letter from a student who recently began the study of the Unity Correspondence School Course:

These lessons of the Correspondence Course, together with the other Unity literature, are to me "pearls of great price." I thought I knew God and the Scriptures; but I find that the half has not been taught me. I understand prayer better than I ever understood it before. An indescribable peace comes over me and heaven no longer seems far away. I am deeply grateful for the privilege of being a student of Truth in your school. I also thank you earnestly for your comments and your annotations on my answers to the questions of the last lesson. I shall try to be a grateful and an appreciative student.

And here is one from a student who is just finishing the last lesson of the course:

Inclosed find theme 12. It has been the greatest privilege and joy of my life to take this course with you. My whole consciousness has been cleansed in a marvelous way. This has not left me in a state of satisfied vanity, but has rather uncovered the errors to be rectified. However, the sharpened tools of a more orderly and a more exact method of thought have already increased my power and my ability in outward manifestation to such an extent that I go forward with courage and with joy. The quality of my work has improved greatly, and I have also a purer and a deeper love for humanity than I ever had before. This I know will result in a greater evidence of supply.

I am inclosing five dollars, a small love offering; it is not small in love, however. I shall continue to send love offerings to you as fast as I make the demonstrations of supply.

These are only two letters taken from those recently received from students. Are you ready to put time and effort into a systematic study of the principles of Truth in order that you may understand the creative energy within you and may put it into action to produce in your life that which will bring to you progressive and lasting satisfaction? You do not have to wait until you have finished the course, but with the first lesson you begin at once to use what you know. Each succeeding lesson opens its practical use to you more and more. The amount of effort that you put into your lessons will measure the amount of satisfaction that you receive. Send for our free booklet that gives full information concerning the course and an outline of the lessons.

CORRESPONDENCE SCHOOL DEPARTMENT
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does *not* mean necessarily that we indorse the interpretation of Christian principles that is taught at the address given.

Regular meetings are held at many of these addresses. Let your own understanding of Unity's teachings guide you to the organization which most adequately serves you. We endeavor to list only organizations of reliability and integrity.

ALABAMA

Birmingham—Mrs Moody Wray, 1109 12 Ct n

Mobile—Unity Class, 256 N Conception

Union Grove—Welcome Huskey

ARIZONA

Phoenix—Christian Unity, 643 N 4th

Tucson—Unity Truth Cen, c/o Pauline Gift Shop, 317 E Congress

ARKANSAS

Hot Springs—Steigler Bros, 520 Central

Little Rock—Mrs F E Farley, 403 Main

CALIFORNIA

Alameda—Home of Truth, 1300 Grand

Arcadia—Unity Class, 1301 S 6th

Atascadero—Mrs M A Kelly, box 293

Berkeley—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita

Fresno—Mrs Emilie Weisenberger, 105 N Van Ness

Hollywood—Unity Cen, 7543 Norton; Unity Lib, 1030 N Western

Inglewood—Unity Truth Cen, 123½ N Market; Unity Cen, 330 E Hillcrest blvd

Lamanda Park—Unity Truth Cen, 65 S Roosevelt

Long Beach—Unity Society, 432 Locust

Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 811 W 7th, rms 1104-5; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Book Shop, 2800 Brighton

Modesto—Unity Reading Rm, 1030 12th

Napa—Unity Cen, 1730 Oak

Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Study Class, 878 Wood

Pasadena—Unity Soc, 482 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit

Redlands—Unity Truth Cen, Rm 12, Merchants' Nat'l Bank bldg

Richmond—Beulah W Tiller, 146 2d

Riverside—Unity Truth Cen, 1263 Main

Sacramento—Unity Cen, 606 Plaza bldg, 10th st bwt I and J

San Bernardino—Unity Truth Cen, Woman's Clubhouse

San Diego—Unity Soc, 412 A

San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Mrs Isophene G Bailhache, 2901 Scott

San Jose—Christian Assembly, 72 N 5th

Santa Barbara—Truth Cen, 227 E Arrellaga

Santa Cruz—Universal Truth Cen, 803 Alta bldg; Meta Lib, 51 Church

Santa Monica—Unity Truth Cen, 528 Arizona

Santa Rosa—Unity Reading Rm, 525 Rosenberg bldg

Sebastopol—Unity Truth Cen, Palmknolla, Petaluma

S Pasadena—Unity Cen, 1310 Bank

COLORADO

Colorado Springs—Home of Truth, suite 217, DeGraff bldg

Ft Collins—Mrs Gertrude H Tracy, 900 Elizabeth

Greeley—Truth Cen, 1053 Gr View pl

Pueblo—Unity Reading Rm, 204 Central bldg

DISTRICT OF COLUMBIA

Takoma Park—Unity Study Class, 7499 Blair rd

Washington—Unity Soc, 1326 I, nw

FLORIDA

Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin

Lakeland—Unity Cen, 54 Lake Hunter dr

Lake Worth—Unity Study Class, 109 South N

Miami—Truth Seekers' Home, 3269 Mary, Coconut Grove; Magic City Book store, 219 N E 2d ave; Unity Cen, 275 N E 1st st

St Petersburg—Unity Truth Cen, 646 5th ave s

Sarasota—Unity Truth Cen, 257 Curran

Tampa—Unity Cen, 1107 Marion

GEORGIA

Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

HAWAII

Honolulu—Unity Cen, 347 Saratoga rd

IDAHO

Boise—Unity Truth Cen, 517 N 10th

ILLINOIS

Champaign—Unity Reading Rm, 210 E Clark

Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Fellowship, 64 E Jackson blvd, suite 508; Mrs F G Ritchie, 1414 Straus bldg, 310 S Mich; Unity Cen, 4307 S Michigan

Danville—Class of Prac Christianity, 126 N Vermillion

Decatur—Unity Reading Rm, 1058 W Forrest

Peoria—Unity Cen, 800 Wheelock bldg

Springfield—Lawrence Cen Constructive Thinking, 327 E Lawrence

Waukegan—School of Prac Christianity, 109 Washington

Winnetka—Mrs Mary S Atwood, 839 Elm

INDIANA

Fort Wayne—Unity Cen, 1210 Calhoun

Indianapolis—Unity Truth Cen, 417 Kresge bldg

Kokomo—Mrs Norman Simpson, 523 S Washington

Vincennes—C S Miller, 316 Main

IOWA

Burlington—Art and Community House, 1424 West

Cedar Rapids—Unity Cen, 1011 2d ave e

Davenport—School of Div Science, McCullough bldg

Des Moines—Unity Truth Cen, 236 K P bldg

Sioux City—Unity Truth Cen, 615 Iowa bldg

Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Arkansas City—Olive May Hill, 220 W Linden

Kansas City—Unity Cen, 309 Huron bldg

Salina—Mrs Olga Palmer, 713 Gypsum

KENTUCKY

Louisville—Truth Cen, 311 Kentucky hotel; W K Stewart Co, 425 S 4th; Meta Reading Rms, 53 Weisenger-Gaulbert bldg

LOUISIANA

New Orleans—P L Brothers, sr, 2831 Constance; Unity Society, 236 Walnut

Shreveport—Unity Study Class, 1196 Louisiana

MASSACHUSETTS

Boston—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield

Greenfield—House of Faith, 10 Park

Lowell—Mrs Gertrude A Derby, 11 Cascade

MICHIGAN

Battle Creek—Unity Class, 90 Highway

Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher

Flint—Edna D Cross, 1545 Illinois

Grand Rapids—Ida Bailey, St Cecelia bldg, Ransom ave

Idelwild—Mrs Dollie Sandridge, box 63

Ionia—Lucia Vosper, 267 E Main

Kalamazoo—School of Christianity, 209 W Dutton

Saginaw—Mrs Geo Vetterle, 1013 S 4th

MINNESOTA

Duluth—Unity Truth Cen, 1011 N Central

Minneapolis—Unity Soc, 510-11 Plymouth bldg; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave

St Paul—Unity Truth Cen, 446A Wabasha; Krenik Photo Studio, 770 Selby; Christ Unity, 303 Pittsburgh bldg

MISSOURI

Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Co-operative Lib, 416 E 9th, Studio bldg; Unity Cen, (colored), 1705 E 19th

Lees Summit—Unity Community Soc, Unity Farm

St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond

St Louis—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

Bozeman—Unity Truth Cen, 301 S Black

Butte—Keefe Bros, 25 Park

Glasgow—Chas Gray Miller, 636 N 2d

NEBRASKA

Lincoln—Unity Soc, 1413 O

Omaha—Meta Lib, 202 Aquila ct, 1615 Howard

NEVADA

Yerington—Mrs C S Durand, box 67

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

East Orange—Unity, 19 Washington

Hackensack—Truth Cen, 360 State

Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl

Newark—Unity Soc, Hotel Riviera, rm 205; Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th

Paterson—Unity Truth Cen, 98 Bdwy

Plainfield—Unity Cen, 234 Park

Ridgewood—Unity Cen, 74 Cottage pl

NEW MEXICO

Raton—May Schleifer, 321 N 4th; Mrs G R Engledon, 136 N 2d

NEW YORK

Brooklyn—Unity Soc, Tivoli Theatre bldg, 18-20 Myrtle
Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huylers' bldg, Delaware and Trinity
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 1 W 47; Meta Bkshop, 500 5th ave; Unity Cen, (colored), 2525 7th
Rochester—Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park; Clinton Studio, 1071 Wendell
Scotia—Mrs Florence Rice Judkins, 84 Pleasant View
Syracuse—Katherine Carter, 155 E Onondaga; Golden Key Bkshop, 150 Wieting blk
Utica—Home of Truth, 5 Hobart

OHIO

Akron—Unity Cen of Truth, 84½ E Market
Canton—Ralph Young, 139 Cleveland, nw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; New Thought Healing Bethany, 11 W McMicken
Cleveland—Unity Cen, Carnegie hall, 1220 Huron rd; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid
Columbus—Unity Truth Cen, 63 S High, rm 582 Majestic theater bldg
Dayton—Unity Cen, 14 Davies bldg, 4th and Main
Hamilton—Unity Temple, 117 Ross
Marion—Unity Truth Cen, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Soc, 411 Produce Exchange bldg, St Clair and Madison
Warren—Unity Cen, 904 Western Reserve Bank bldg

OKLAHOMA

Muskogee—Unity Truth Cen, 210½ W Bdwy
Oklahoma City—Unity Cen, 613 Perrine bldg
Tulsa—Unity Reading Rm, 310 Haver bldg; Mrs B M Wilson (colored), 511 E Marshall

OREGON

Mill City—Jennie Christensen
Portland—Meta Lib, 405 Yamhill; Unity Cen, Terminal Sales bldg, 12th and Morrison; A W Schmale, 380 Morrison; Mrs E Ella Kinsey, 596 Gatenbein

PENNSYLVANIA

Butler—Ethel C Turner, 426 N Washington
Erie—Unity Truth Cen, Reed Hotel
Knoxville—Mrs W B Carr, 33 East
Philadelphia—Unity Cen of Truth, 236 S 13th
Pittsburgh—Unity Cen, 408 Penn
Wilkes Barre—Alice B Sadler, 57 Terrace

RHODE ISLAND

Providence—New Thought Cen, 72 Weybosset, rm 307

TENNESSEE

Chattanooga—Mrs Minnie Schultheis, 404 E 8th
Memphis—Unity Cen, Rm 1, Woman's bldg
Nashville—Unity Cen, 615 Cotton State bldg

TEXAS

Brownsville—Unity Cen, Riverside hotel
Dallas—Unity Soc, 635 Allen bldg
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Houston—Unity Cen, 1 New Majestic bldg
San Antonio—Unity Cen, 818 Maverick bldg, Houston
Waco—Unity Cen, 1229 N 17th

WASHINGTON

Bellingham—Miss Olive Stevens, 201 Douglas bldg
Chehalis—Alice L Ruth, 876 Folsom
Seattle—Unity Cen, 3042 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307, The McKelvey; Raymer's Bkstore, 1616 4th; Raymer's, 4207 University way; Bookmart, 622 Pike; Unity Library, 320 Pine, rm 211; Rev William Leroy Norton, 1414 N 36th
Spokane—Meta Lib, 308 Norfolk bldg
Tacoma—Unity Truth Cen, 932½ Bdwy; Walsh, Books, 1317 Pacific
Yakima—Church of Truth, 131 N 2d

WISCONSIN

Madison—Unity Cen, 1812 Van Hise
Milwaukee—First Unity Cen, 130½ E Wells
Racine—Unity Cen, 402½ 6th

WYOMING

Casper—Mrs Thelma Young, 733 E 2d

AUSTRALIA

Adelaide—New Thought Cen, 5 Darling bldg, Franklin; Divine Science Cir, 208 N Terrace
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Book Shop, rm 7, 6th flr, McEwan House, Little Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 22-24 College; Dunlop & Co, 333A George
Upwey—Good Will Cen

BELGIUM

Brussels—Pensee Nouvelle, 41 rue de Loxum

CANADA

Huntsville, Ont—Mrs A O Trusler, box 362
Montreal—Unity Centre, 18 Chomedy
Moose Jaw, Sask—Unity Cen, 221 Hammond bldg
Ottawa, Ont—Truth Cen, 32 Sunset Blvd

Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall
Saskatoon, Sask—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 7 College, 2
Vancouver, B C—Unity Church of Truth, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
Winnipeg, Man—Unity Soc, 333½ Portage, 7th flr

CUBA

Havana—Thos H Spence, 84 Jesus del Monte

ENGLAND

Belper, Derby—Rev W J Robson, 20 the Fleet
Liverpool—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark st, W C 2; Order of the Golden Age, 155 Brompton rd, S W 3
Weston Super Mare—Mrs Evangeline Holt, 70 Severn rd

MEXICO

Mexico City—Mrs Henrietta M DeGore, La Calle de Lopez 5, Apartado Postal 1633

REPUBLIC OF PANAMA

Bocas del Toro, Almirante P O—Andrew A Campbell

S AFRICA

Johannesburg, Fairview—Unity Book Depot, 66 Grace st

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If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In that case, a subscription blank is inclosed for your convenience in renewing.

QUESTIONS AND ANSWERS

about the Unity Prosperity Bank Plan

Unity receives many letters of inquiry about the Prosperity Bank Plan. We repeat here some of the questions that are asked us most frequently and for the information of others of our readers to whom the Bank Plan may not be perfectly clear, give our answers to these questions.

1. *What is the purpose of the Prosperity Bank Plan?*

The Prosperity Bank Plan has a threefold purpose: to help its users to attain a deeper consciousness of their unlimited supply and thus to bring into manifestation greater good for them; to offer them a convenient plan of giving; and to bring Unity teachings, through Unity periodicals, to the attention of new students and thus to extend the scope of their influence in an ever widening circle.

2. *Why does Unity emphasize the prosperity idea? It seems mercenary.*

In the first place, the prosperity that Unity talks about is not merely an accumulation of gold. Webster says that prosperity is advance or gain in anything good or desirable and Unity uses it in this larger sense—an abundance of health, or of happiness, or of friends, or of money. In the second place, there is nothing sinful or mercenary about the accumulation of goods. We are told that plenty is our birthright; "All that the Father hath is mine." If we are thinking right, we cannot escape prosperity in all its phases.

3. *Is Unity Magazine the only one that may be ordered through the Prosperity Bank Plan?*

No. Any Unity periodical or any Unity book may be ordered in this manner. The money saved in your Bank may be used for any purpose in connection with Unity.

4. *What is the advantage of saving money in the Bank, thirty cents a week? Why not use the statement, as suggested, and then just send in $3 at the end of 10 weeks?*

The daily saving plan helps to keep the Prosperity idea ever in the mind of the user. The Bank, before him every day, is a constant reminder of his prosperity drill and of the goal that he has set?

5. *How may I procure a Bank?*

Simply by using the blank on the opposite page.

FOR YOUR CONVENIENCE

In ordering a Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for increased prosperity and send me a Prosperity Bank. I will use daily the prosperity statement that you send me and will work with you to set in action within myself the laws governing my prosperity. I will save $3 to pay for *Unity* magazine to be sent to each of the persons named below, and will send this amount to you within ten weeks after receipt of my Bank.

1. Name .....

   Address .....

   City ..... State .....

2. Name .....

   Address .....

   City ..... State .....

3. Name .....

   Address .....

   City ..... State .....

(This offer does not include *Unity* magazine for the sender unless his name is listed above as one of the three.)

Name of sender .....

Address .....

City ..... State .....

10-27U

SURPRISE BUNDLES

Of Popular Unity Booklets at Reduced Prices

Assortment of booklets by Charles Fillmore, by Jennie H. Croft, and by H. Emilie Cady, also an assortment of prosperity booklets, offered at real bargain prices, giving you an opportunity to add to your Truth library and to purchase quantities of booklets for distribution to your friends.

The regular price of these booklets is $.25 each. They are finished in standard Unity booklet style and are exactly the same booklets for which you pay $.25 when you order them separately, specifying the ones that you wish. We now offer these booklets in bundles of four for $.25. Booklets purchased at these bargain prices will not be exchanged. The assortment must be of our own choosing. If you receive in your assortment a booklet that you already have, pass it on to a friend with a blessing for that friend's growth.

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Jennie H. Croft bundle (four booklets by Mrs. Croft) ..... .25

H. Emilie Cady bundle (four booklets by Miss Cady) ..... .25

Prosperity bundle (four booklets on prosperity, by various authors) ..... .25

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Remember: $.25 for any one of the assortments of four booklets or $1 for the complete assortment of sixteen booklets.